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SERMONS IN MINIATURE

FOR

EXTEMPORE PREACHERS.

WITHDRAWN

SKETCHES FOR EVERY SUNDAY AND HOLY DAY OF THE CHRISTIAN YEAR

BY THE

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TO THE

REV. C. W. E. BODY, D.D., D.C.L.,

PROVOST AND VICE CHANCELLOR
OF TRINITY UNIVERSITY, TORONTO,
IN MEMORY OF MANY DISCUSSIONS OF
KINDRED SUBJECTS,
I DEDICATE THIS LITTLE VOLUME.

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17.1.70

PREFACE.

The unexpected and continuous demand for the Helps to Meditation, which, though published ten years ago, has scarcely decreased in its annual sale, together with the assurance, both of my publishers and of many of the clergy, that it has been largely used, as was intended, as outlines for sermons,—has led me to put forth this little volume.

With a few exceptions these sketches are the notes of sermons preached in my Parish during the past year, which I have endeavored to expand, so as to make them really the miniature of the sermon as it was preached. The subjects have been taken from the Gospel for the Sunday, except where in some few cases I had, in my Helps to Meditation, somewhat exhausted its treatment, and then I have drawn them from the Epistle; the Saints' Days have been less limited in range of subject. Sermons will be found for every day for which in the Prayer Book a special Collect is appointed. My main purpose, as the title implies, has been to supply extempore preachers with sketches of Sermons in such form as may be most easily used.

Those, too, of the devout laity who have used the Helps to Meditation will, I trust, find these sketches equally helpful in suggesting points for meditation, though they are somewhat more fully worked out.

Should these Miniatures meet with favour, they will be followed by another volume on more general subjects.

ALFRED G. MORTIMER.

ST. AUSTIN'S,
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SERMON I.

ADVENT SUNDAY.

The Advent of the Prophet.

"*And when He was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the Prophet of Nazareth of Galilee.*"—S. Matt. xxi. 10–11.

Subject. The Gospel for Advent Sunday brings before us our Blessed LORD's first Advent in His three-fold office as Prophet, Priest, and King. To-day let us take the Advent of the Prophet.

Introduction. Picture a glorious Church, the labor of years, on the day of its consecration! The workmen's hammers are silent, the work is finished; the morning of that auspicious day dawns, and the darkness is driven from the aisles by the rising sun. The appointed hour for the service approaches, the congregation gathers, the Acolytes light up the candles on the Altar one by one, at last all is ready, and, with a burst of music, the Procession enters the Church!

So Creation is GOD's Temple. How many myriads of ages it took to prepare it! Once "*darkness was upon the face of the deep*," and GOD said, "*Let there be light*" (Gen. i. 3), and the shades of night hied away before the lights GOD made, but they were only natural lights, and then at last man was created, and time passed on, and gradually, as

prophecy after prophecy was uttered, there was the lighting up of the lights on the Altar, until at last, when all was ready, CHRIST came, and on Palm Sunday the procession approached singing Hosanna, and the great question burst from a multitude of lips, "Who is this?" while thousands answered, "*This is* JESUS, *the Prophet of Nazareth of Galilee!*" JESUS, the Prophet of Humanity!

Point I. How had the world been prepared for His teaching?

i. By the collapse of Pagan systems of religion and philosophy. All the world then looked and waited for a Teacher.

ii. By the training of a special people, the Jews:

(*a*) In the formation of a character so indelible that to-day the Jew is a standing miracle.

(*b*) By the law, the *Παιδαγωγός* to lead us to Christ.

(*c*) By the prophecies which foretold His Person and work.

iii. By Greek art and literature, by Roman polity and universal empire: the one preparing a language to enshrine His teaching, the other roads to speed it to the ends of the known world.

Point II. How was the Prophet received? "*He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of* GOD." (S. John, i. 11–12.)

i. So it has always been with the Prophet of the Truth; four stages in the history of most witnesses to the Truth:

(*a*) Curiosity, when all go out to hear him.

(*b*) Disappointment, when they find that the teaching is not what they wished for.

(*c*) Persecution and martyrdom.

(*d*) The homage of succeeding generations. So it was with Socrates, S. John Baptist, Savonarola; so it was with CHRIST.

ii. His teaching was so simple it could not be misunderstood, so transparently honest it could not be evaded, so full of power it could not be ignored, and therefore it was unpopular.

iii. They had hoped for a teacher who would have told them what a great and glorious people they were as Jews, but He told them that "*many . . . . from the east and west shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out*" (S. Matt. viii. 11–12.), and so they would not listen.

Point III. Our LORD comes to each individual this Advent. What has been your preparation for Him?

i. The collapse of the visions of the past, the discovery that the world cannot satisfy.

ii. The Providence which has guided your life to Him, which has brought you here to-day.

iii. The development by education of gifts by which you may grasp and use His teaching.

Point IV. How does He teach you? What is His method?

i. By thought: In meditation on the Scriptures He reveals to you Divine Truth.

ii. By word: In the teachings of the Church through her preachers and doctors, &c.

iii. By deed: By the example of His own life.

Point V. What does He teach you?

i. How to live: That the true object of life is to fulfil God's purpose for you.

ii. How to die: From the pulpit of the Cross, as the Prophet, He teaches this.

iii. The good things God has prepared for you in eternity.

Conclusion. Pray for a teachable spirit, listen to Him, and resolve this Advent to learn of the Prophet of Nazareth of Galilee.

SERMON II.

SECOND SUNDAY IN ADVENT.

The Advent of the Priest.

"*My house shall be called the house of prayer.*"—S. Matt. xxi. 13.

Subject. Let us take this account of our Lord's entrance into the Temple as bringing Him before us in His office of Priest.

Point I. What has been the history of that Temple?

i. What a splendid history had Solomon's Temple! The outcome of David's vow and of Solomon's work, finished in the greatest beauty of the architecture of that day, and then its dedication (1 1 Chr. vii. 1)! The fire coming down from heaven, and the glory of the Lord, which filled the house; but at last the fire, through man's neglect, expired, the glory departed, and the house was left in ruins!

ii. What a history had Ezra's Temple, with its small and poor beginning, its strange vicissitudes, but increasing in

magnificence until, after Herod's restoration, it was one of the sights of the world in beauty of Architecture, Vestments, and Ritual!

iii. What a sad sight it presented on our LORD's entry:

(*a*) Worldliness: *Buying and selling*, typical of the dishonesty of the age.

(*b*) Sensuality: *Carrying vessels through the Temple* (S. Mark xi. 16). Every passion permitted to pass unchallenged and unchecked—typical of the immorality of the age.

(*c*) Idolatry: *A den of thieves.* The devil had stolen men's hearts from the worship of the CREATOR to that of the creature—the House of Prayer had become a den of thieves.

Point II. The great high-priest of Humanity comes:

i. To raise the dead.

ii. To cleanse the leper and heal the sick.

iii. To feed the multitude.

iv. To offer Himself as the One Sacrifice, to atone for sin.

Point III. What has been the history of the temple of your soul?

i. Its creation in the image of GOD; its consecration in Baptism, the fire and the glory, the gift of the Holy Ghost.

ii. Its cleansing in Absolution again and again, and from how many diseases!

iii. Its feeding in the Eucharist, and how often!

iv. CHRIST is both Priest and Victim at the Altar, and with the Sacrifice of Himself He allows you to offer, if you will, yourself, your soul and body, to be a lively sacrifice.

Point IV. This Advent JESUS comes as the Priest:

i. To rekindle the fire in your soul, how? By sacrifice.

ii. To recleanse your soul, how? By penitence.

iii. To feed you anew with His Body.

Conclusion. Will He find worldliness, self-indulgence, idolatry in your soul? This Advent prepare it for the entrance of the High Priest.

SERMON III.

THIRD SUNDAY IN ADVENT.

The Advent of the King.

"*Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.*"—S. Matt. xxi. 5.

Subject. CHRIST as our King. Three times in His short life JESUS is brought before us as the King. At Bethlehem, Jerusalem, Calvary—three humble thrones, the Manger, the Ass, the Cross!—a King, meek and lowly, indeed, and yet swaying a sceptre the most universal, claiming rule not only over the bodies, but over the very hearts of His people.

Point I. How was His kingdom prepared? The history of Jerusalem, a sad tale of Divine love and human ingratitude:

i Won from the Jebusites by David with great difficulty, after having successfully resisted Judah and Benjamin (II Sam. v. 6, I Chr. xi. 6, Josh. xv. 63, Judg. i. 21).

ii. More often besieged than any city, but again and again

protected by God from its enemies; from the siege of David to that of Titus it endured seventeen sieges, twice its walls were levelled, once the whole city was razed to the ground.

iii. But after being almost destroyed by Nebuchadnezzar and left for seventy years in ruins, it was rebuilt, and, when our Lord entered it, it was at its greatest magnificence, indeed the city of nations, as the Jews of the Dispersion came from all parts of the world to keep the feasts at Jerusalem.

Point II. Is not this a picture of your soul?

i. Won by David's greater Son from the power of Satan on the battle field of Calvary, and at what a cost!

ii. How often protected by God's grace, besieged not seventeen times, but day and night continually by world, and flesh, and devil.

iii. Actually taken, and the bulwarks of grace beaten down when you fell into mortal sin, perhaps left for years in that state, and then by God's mercy rebuilt, and how often!

Point III. How was the King received?

i. They received Him with Hosannas.

ii. A few days after they drove Him forth to be crucified.

iii. What caused the change? There were many causes, but the immediate cause was a traitor in His Kingdom in league with His foes—Judas.

Point IV. He comes this Christmas as your King:

i. Do you recognize Him in all things as your sovereign by obeying His commands absolutely; no divided allegiance between Him and the world, no regions of your life over which He is not to rule, no division between His claims and

those of the world, but all recognizing the sway of CHRIST as your King?

ii. Are you loyal? Are there any traitorous thoughts allowed to lurk in His kingdom, any darling sins with which an infamous truce has been made?

iii. How will you honor Him this Christmas?

(*a*) Some stripped off their garments and spread them in the way.

(*b*) Others cut down branches from the trees. Two things:

(*a*) The negative stripping off of some garment spotted by the flesh, some *habit* of evil, fitting so close to the character as to seem part of your very self.

(*b*) The positive climbing of the trees to get the boughs to wave in that Palm procession, hard work sometimes to climb the Palm tree (Cant. vii. 8), to do some disagreeable duty, some distasteful work for Him; but when we have won our Palm bough, then we can take our place in that glorious procession!

Conclusion. Take Him as your King now, and when life's struggle is o'er, life's work done, then the great Palm procession entering Jerusalem above, of which this was a faint type and shadow. JESUS and His subjects! Subjects here, they reign with Him there. To him that overcometh, a throne! the reward of the penitent, the Kingdom of life; the end of the struggle and conflict, that Kingdom of peace. Hark to the angels' song, "*Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of Glory shall come in.*" (Ps. xxiv. 7). "*I beheld, and lo, a great multitude, which no man could number, of all nations,*

and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and Palms in their hands." (Rev. vii. 9). White robes, washed in the blood of JESUS, the result of stripping off the defiled garments of sin; and Palms, the result of the work of life, the climbing of the Palm tree (Cant. vii. 8). "*Tell ye the daughter of Sion, Behold thy King cometh unto thee.*" Child of GOD, throw open the doors of your soul, climb and get your Palm bough, and join the army of the King here, that you may reign with Him in His Kingdom there.

SERMON IV.

FOURTH SUNDAY IN ADVENT.

Christian Joy.

"*Rejoice in the Lord alway: and again I say, Rejoice.*"—Phil. iv. 4.

Introduction. Christmas is the festival of Joy; because the fulfilment of GOD's original purpose, the Incarnation, while Easter is the result of a superinduced cause not originally present, *i. e.*, sin. Christmas, the festival of Joy heralded by angels' joy-hymns in the midnight skies of Bethlehem! The world's sorrow changed into joy, when the LORD entered it as its King!

Advent is like a journey to Jerusalem to contemplate the birth of CHRIST, and standing now on the threshold of Christmas, we are like some caravan of pilgrims going up to keep

the Feast, encamped for the night on the hills round about Jerusalem, waiting for the sunrise, yes, waiting for Him to come forth as a bridegroom out of His chamber, rejoicing as a giant to run His course (Ps. xix. 5). And so the Apostle, through the Church, to-day calls on us to rejoice.

Point I. What is Joy?

i. Joy, the second of the *Fruits* of the Spirit, seems to be especially connected with the Gift of Wisdom, the highest of the *Gifts* of the Spirit; for Joy is the result of the recognition of the eternal foundation of all things in GOD'S purpose, and as Wisdom is the gift which enables us to discern all things in their relation to eternity, so Joy is the spirit of that Gift. Hence S. James says, "*Count it all joy when ye fall into divers temptations*" (S. James i. 2). For Wisdom enables us to recognize the true end of temptation, and so we rejoice in fulfilling GOD'S purpose.

ii. Joy is a distinct step in advance of resignation; for Joy is the triumphant acceptance of GOD'S Will.

iii. Joy has been described as the oil of gladness which makes the machinery of life run smoothly, and saves that friction which is so wearing in life; those little acts of rebellion which so often precede the taking up of our Cross, and spoil so much of our work of suffering.

Point II. Joy has its seat in all three regions of life:

i. Physical joy, the joy of life itself. On some glorious day of early Spring, when the birds are singing in the woods, and the brooks babbling at your feet, and all nature has put on a new mantle of verdure, and seems teeming with life, have you never felt the contagion in a buoyant exuberance of animal spirits, in a joyous rush of physical life, in elasticity

of step, and new vigor of body? The joy of life! Rejoice in the LORD; for Life is His gift. And the songs of the birds, and the hum of insects, and the murmuring of the waters, and all the voices of nature are singing their joy-hymn to GOD. Rejoice in the LORD Who created all these things for you, to be a ladder by which you might climb up into the very Heart of GOD, and learn how It throbs with love for you. Rejoice in the LORD Who said to His disciples, "I am the Life" (S. John xiv. 6).

ii. Intelligent Joy: The joy of the scientist discovering new truths, of the mathematician working out new problems, of the theologian learning more of GOD'S revelation. Rejoice in the LORD; for intellectual joy is but the result of grasping a little more of that truth, which is summed up in the person of Him Who said, "I am the Truth" (S. John, xiv. 6).

iii. Moral joy: The joy of the soul in goodness, in that in which we may strive to be like GOD, the joy of a consciousness of moral rectitude, of treading in the right path, of following Him Who said, "*I am the Way*" (S. John xiv. 6).

Conclusion. But all joy meets at the Cradle of JESUS, from Whom all true joys flow, Who is the Way, the Truth and the Life; therefore Rejoice in the LORD, not in any mere earthly form of partial beauty, goodness, or truth, but in the LORD, in Whom is all Beauty, all Goodness, all Truth. Rejoice in Him Whom we behold here under a veil at Christmas, Whom our eyes shall see, the King in His beauty in the land that is very far off (Isaiah xxxiii. 17).

SERMON V.

CHRISTMAS DAY.

The Revelation of the Purpose of Life.

"*Glory to God in the highest, and on earth peace, good will toward men.*"—S. Luke ii. 14.

Introduction. Picture to yourselves the condition of the world at the Incarnation! The motive of life, Selfishness; the result, Disorder. The ruling principle was wrong, and it resulted in perverted relationships everywhere. Man was in a state of rebellion against GOD, was at war with his neighbor, and even in his own soul conflict reigned instead of peace.

Subject. While the purpose of the Incarnation was primarily and originally to unite man to GOD, and hence it would have taken place had there been no sin in the world, yet secondarily, there being sin in the world, it was to remedy the evil by the example of the life and death of the SON of GOD, and by the introduction of a new power, which was to change the motive of men's lives, and to restore to their right relations all that had become perverted through sin. Hence we may take the angels' song as a revelation of what CHRIST came to do, a prophecy of what the Incarnation should accomplish.

Point I. The song falls into two divisions

i. Glory to GOD in the highest.

ii. And on earth peace to men of good will, *i. e.*, peace to the elect, who are the men of GOD'S good pleasure (the best MSS. have εὐδοκίας). For our LORD distinctly stated, "*Think not that I am come to send peace on earth: I came not to send peace, but a sword*" (S. Matt. x. 34), that is, not peace to men indiscriminately, but to those who receive Him; so the Psalmist, "*He shall speak peace to His people, and to His saints, that they turn not again*" (Ps. lxxxv. 8). Peace is to be the special gift to *His people.*

And these two divisions are not co-ordinate; the second is entirely subordinate to and the necessary result of the first. If we take GOD'S glory as the ruling principle of our lives, if we put Him into His right place, the other perverted relationships, toward our fellow men, and toward ourself, immediately are restored to their true bearing toward each other.

Point II. I do not therefore say there are *two* things for you to do, one toward GOD and the other toward men, but *one thing only*, put GOD in His right relation to you, by seeking first His glory, and all the rest follows of necessity (S. Matt. vi. 33).

If GOD'S glory is your highest motive and aim, you cannot but have peace and love toward your fellow men, for as S. John says, "*If a man say, I love God, and hateth his brother, he is a liar*" (1 S. John iv. 20). For love of our brother is the result and test of our love of GOD, and where it is wanting, it is a proof that real love of GOD is wanting also, that we are not seeking GOD'S glory *in the highest.*

How simple the revelation, and yet how complete! What

a panacea for all human ills! And JESUS not only teaches by word but by example. In His life, in His death, He shows how to give "Glory to GOD in the highest," and its result in that peace which the world cannot give (S. John xiv. 27).

Conclusion. Begin anew this Christmas with glory to GOD as the motive and end of your life, and Christmas will indeed be full of blessing to you, and to all around you.

SERMON VI.

S. STEPHEN'S DAY.

The Martyr's Vision.

"*But he, being full of the Holy Ghost, looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.*"—Acts vii. 55.

Introduction. S. Stephen turning from the world to GOD! He had just made that speech which thrilled the multitude. He had just uttered his splendid testimony to the Truth, which left the great example, that there is a time to suffer for the truth rather than to compromise it! And now he has done with the world, and, with that intensity which so marks his character, he looks up to GOD. The clouds, which hide heaven from his eyes, roll back, and he sees "the Glory of GOD, and JESUS standing on the right hand of GOD."

Point I. The Martyr's vision:

i. Heaven open; so S. John, later, "*I looked, and behold, a door* (set) *open in heaven*" (Rev. iv. 1), "and JESUS standing at the right hand of GOD," to signify that He was the Martyr's support, as S. Chrysostom says.

ii. His looking did not open heaven, and, indeed, in both texts the word open is a perfect participle διηνοιγμένους (Acts vii. 56), ηνεῳγμένη (Rev. iv. 1), showing that heaven had been opened by some past act, and remained open; so the Te Deum, "*When Thou hadst overcome the sharpness of death: Thou didst open the Kingdom of Heaven to all believers.*" That Kingdom was opened by our LORD'S Ascension, never more to be shut.

iii. His gaze was so intense that he saw with earthly eyes, but we may see the same with the eyes of the spirit. "*Jesus, that standeth at the right hand of God to succour all those that suffer for Thee*" (Collect for S. Stephen's Day).

Point II. The Martyr's work:

i. The actual testimony. Its immense importance. To it, under GOD, we owe the Catholic Church, instead of a Christianity which would have been a mere sect of Judaism, the germ of S. Paul's doctrines. So one of the purposes of your life must be to bear witness to the truth, *e. g.* JESUS before Pilate. "*To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth*" (S. John xviii. 37).

ii. The seal of life. What greater proof can a man give of the truth of his convictions than to die for them? What greater witness of his love of CHRIST than to die for Him? For "*Greater love hath no man than this, that a man lay down his life for his friend*" (S. John xv. 13).

iii. The power of the spirit of martyrdom: The power which evangelized the world.

Point III. The Martyr's reward:

i. The Crown of Martyrdom. "*Be thou faithful unto death, and I will give thee a crown of life*" (Rev. ii. 10).

ii. The special power of influencing others. The blood of the Martyrs has been the seed of the Church, the reward of S. Stephen, beholding the fruits of his martyrdom in S. Paul's life and works.

iii. The special reward: Tertullian, S. Cyprian, S. Augustine, &c., say that the Church does not pray for martyrs, but asks their prayers; that they were made perfect by their martyrdom, and so passed directly into heaven without waiting in the intermediate state.

Conclusion. To witness to the truth, and in all difficulty to look up to CHRIST for support.

SERMON VII.

S. JOHN'S DAY.

The Service of Waiting.

"*Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou Me.*"—S. John xxi. 21, 22.

Introduction. The Scene must have recalled to S. John the old days of his first call, the same lake, the same

occupation, a similar miracle; then to follow CHRIST, now to tarry for Him.

Point I. *What shall this man do? "If I will that he tarry till I come, what is that to thee? Follow thou me."*

i. The question, "*What shall this man do?*" So natural to the human heart, when our own work and way is made clear to us, to expect every one else to see their way equally clearly, and perhaps in the same work as ourselves.

ii. The reproof, "*What is that to thee?*" It is not for us to question Him, Who has the disposition of all hearts, because we do not see His purpose for others. It is not for us to criticise those who stand waiting, not yet having heard the call that we have heard.

iii. The command, "*Follow thou Me.*" Let us imitate the devotion with which S. Peter obeyed the call that led him through many a path of suffering to the Cross at last. Learn from his readiness to obey the call, learn from his rebuke.

Point II. The Service of Waiting:

i. The contrast between S. Peter and S. John, the two types of CHRIST'S service, the life of energy and work, and the life of self-control and waiting; and yet S. John was surnamed Boanerges, a son of thunder, on account of his impetuosity.

ii. How much of Christian life is contained in that waiting till He come.

(*a*) In doubt; waiting whilst our hearts burn within us, as JESUS unseen walks by our side, and leads us to a clearer knowledge of Him, as He led the two disciples going to Emmaus (S. Luke xxiv. 13–32).

(*b*) In temptation: Waiting and wondering that He does not come to our aid, that the temptation is not taken away, like the Apostles on the Lake of Galilee in the storm, waiting for JESUS to come (S. John vi. 17–20).

(*c*) In work: Waiting and working and seeing no result, and yet working on in the same place, like the Apostles after they had toiled all night and had taken nothing, yet at CHRIST'S word casting their net again (S. Luke v. 5, S. John xxi. 3–6).

Point III. The contrast between active work and patient thought.

i. This busy age hates to wait, loves to follow with restless energy; hence superficiality of work, immediate results only considered, and so loss of power.

ii. The superficiality of thought in the hurry of life, now great questions but half thought out; hence opinions on the deepest mysteries, and wild speculations are received without due consideration.

iii. In this age it is S. John rather than S. Peter that we need, the life of thought rather than the life of work. Contrast the results of the two Apostles' works to-day. We can scarcely distinguish S. Peter from the great body of missionaries and martyrs of CHRIST, but S. John! take away his Gospel from the New Testament and try to estimate the loss! S. John's work, the treasure of each Christian to day, the special light of the Church of this age,—and S. John's Gospel was the work for which the waiting was the preparation!

Conclusion. To avoid the mistake of not recognizing the difference between individual vocations; and to learn to tarry the LORD'S leisure (Ps. xxvii. 16).

SERMON VIII.

HOLY INNOCENTS' DAY.

The Question.

"*Where is He that is born King of the Jews?*"—S. Matt. ii. 2.

Subject. This was the question which led to the catastrophe which gave the Holy Innocents their Crowns. This is the question which has been the cause of every similar catastrophe in the long annals of the Church's Martyrology. The Magi asked it that they might find CHRIST and worship Him. The world power, as typified by Herod, that it might find Him and kill Him. For the world knows well that He will not share His Kingdom with it, that He has told His people that "*No man can serve two Masters*," that a divided allegiance is impossible.

Point I. Three royal thrones had JESUS in this world, the Manger, the Ass, and the Cross. Thrice was He proclaimed King, at Bethlehem, Jerusalem, Calvary, and at each proclamation the world strove to kill Him.

i. At Bethlehem, when the prophecy (S. Matt. ii. 6, Micah v. 2) answered the question of my text, Herod sent to kill the King, and the Holy Innocents became the first martyrs of CHRIST.

ii. At Jerusalem, when on Palm Sunday our LORD fulfilled the prophecy (S. Matt. xxi. 5, Zech. ix. 9), and thus

answered the question, "*Where is He that is born King of the Jews?*" and the streets of the city rang with the shouts and songs of homage and welcome. The chief priests and others conspired together to kill Him, and five days after those same streets resounded with the horrid cry, Crucify, Crucify!

iii. At Calvary, when nailed to the Cross He reigned from the tree, Pilate put over His Head the title, "**This is Jesus the King of the Jews**" (S. Matt. xxvii. 37). They took Him down from the Cross, and when they saw Him laid in the grave they thought in their folly that the danger was removed, that they would hear of Him no more, but three days after He was walking the streets of Jerusalem.

Point II. And so still the question is asked, "Where is the King?"

i. In the hearts of His people, in the lives of His Saints He reigns as King; and so they murdered S. Stephen, S. Paul, and all the martyrs, trying in their blindness to kill the King.

ii. The days of the martyrdom of blood are past now, but the question is the same still, "Where is He"? Still in this soul and that, still ruling the hearts, reigning in the lives of His people, and since the world can no longer kill the bodies of the Saints, it strives to kill JESUS in the soul. How? by tempting to sin.

Conclusion. Where is He? Does He reign in your soul? rule your life? Take care lest the world kill Him in you by tempting you to sin. Flee with Him, as Joseph and Mary did, to a place of safety, watch over Him as they did

till the tyrant of the world be dead. Where can you flee? "*Under the shadow of Thy wings shall be my refuge, until this tyranny be overpast.*" Ps. lvii. 1.

SERMON IX.

SUNDAY AFTER CHRISTMAS DAY.

The Preparation for the Incarnation.

"*But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law.*"—Gal. iv. 4.

Introduction. The Incarnation was the focus of God's creative purpose, the taking all creation into God; but for the Fall it would indeed have been the crowning of the perfected work, the last stone of the great edifice of God's love. But the Fall throws a shadow on the Incarnation, the shadow of pain, humiliation, difficulty; so that after the Incarnation there was yet much to be done before humanity was perfected. The Incarnation restored what was lost at the Fall, and did more by incorporating man into God.

Subject. The time of the Incarnation was fixed—to the cry of humanity the answer was returned, "*Mine hour is not yet come*" (S. John ii. 4). Let us consider how the Incarnation was prepared for in the history of man from the Fall, from the prophecy of "*the seed of the woman*" (Gen. iii. 15).

The history divides into two books, that of the chosen race, that of the rest of the world.

Point I. In the chosen race:

i. The Law, on the one hand moulding a character so indelible that to day the Jew stands apart from the rest of mankind; developing a desire for righteousness on the other, and teaching man experimentally his own inability to attain to righteousness.

ii. Prophecy: Gradually sketching the lineaments of the Son of Man, revealing His character, life, and the purpose of His work.

iii. Types. The Old Testament bristles with types; there is probably no aspect of our LORD's life and work which may not be clearly taught from the Old Testament Types.

iv. Theophanies. Mysterious appearances pointing to that final act, when He should become "Emmanuel, GOD with us."

Point II. In the rest of the world:

i. A foreshadowing of the Incarnation, though corrupted by superstitions and grotesque theories.

ii. A gradual breaking down of Polytheism, and craving for a Deliverer.

ii. The culmination of civilization in two great races.

(*a*) Greece and its perfect language, ready to enshrine the Gospel revelation.

(*b*) Rome with its universal Empire, with its roads, legions, and commerce, ready to carry the good news through the world.

Point III. Everything thus converges to the Incarnation as a centre:

i. Man's need: This he learned by bitter experience.

ii. Man's helplessness: This failure after failure brought home to him.

iii. Man's hope: Not only as in the Jewish Church, clear and bright, but even among the Gentiles, the whole world hoped for a Redeemer.

Conclusion. Thankfully to rejoice in the Christmas Gift.

SERMON X.

THE CIRCUMCISION.

The Lessons of the Incarnation.

"*And when they had seen it, they made known abroad the saying which was told them concerning this Child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart.*"—S. Luke ii. 17, 18, 19.

Introduction. The Octave of Christmas, the end of the Festival, New Year's Day.

Point I. In the Gospel we have three classes returning from keeping Christmas:

i. The shepherds told what they had seen (v. 17).

ii. Those who heard what the shepherds told wondered (v. 18).

iii. Mary kept all these things and pondered them in her heart (v. 19).

Point II. It is the first day of a New Year, we are going back to our routine lives.

i. Some to talk of the gifts of Christmas.

ii. Some to wonder at God's love.

iii. Some to practice what they have learned.

Point III. Mary kept and pondered the lessons and mystery of the Incarnation:

i. Its lessons, Humility, Unselfishness, Sympathy, Patience, Trustfulness, Obedience; these but a few.

ii. Its mystery, food for meditation, a solution to most of the difficulties of life.

Conclusion. This day, consecrated by the Blood of Jesus, let us begin to live the lessons of the Incarnation.

SERMON XI.

THE EPIPHANY.

The Stars of Our Life.

"*When they saw the star they rejoiced with exceeding great joy.*"—S. Matt. ii. 10.

Subject. God said of the stars, "*Let them be for signs*" (Gen. i. 14), and by them the storm tossed mariner at night steers his ship to the haven. Amid the darkness of this world how many stars have guided us to Christ! Lights in the darkness, though at the time, perhaps, we did not recognize them. Let us look over our life to-day, and consider some of its stars:

Point I. The Sorrows of life: How large a majority of earnest Christians have found their sorrows, their Crosses, the stars that have led to CHRIST. "Crux est Mea Lux." Think of the sorrows and hardships of the Magi; they had to leave their country and their homes, all they loved, they had to bear many dangers and hardships before they found CHRIST, but when they saw the star which led them to CHRIST, they rejoiced with exceeding great joy. "*Your sorrow shall be turned into joy*" (S. John xvi. 20). Yes, even in this life, when you realize that your sorrows have been the instruments by which GOD has been leading you to Himself, then will you understand the beatitude, "*Blessed are they that mourn: for they shall be comforted*" (S. Matt v. 4.)

Point II. The Friendships of Life: How often Christian friendship is the star that leads to Christ! How many can trace back to the influence of another their first real drawings to GOD! Some one who, like Martha, has brought to us the message, "*The Master is come and calleth for thee*" (S. John xi 28). So with the Magi, we can well imagine how they helped and encouraged one another. In the difficulties of that lonely journey what a comfort friendship and sympathy must have been to them! So should our friendships be a means to help us to CHRIST! Are they ever a hindrance? Then they are not worthy the sacred name of friendship.

Point III. The Work of Life: Many have found CHRIST through their work. It was as the Magi were pursuing their avocations that they discovered the star. It was as S. Peter and his partners were working at their callings as fishermen that CHRIST called them: Work is often a

means of GOD'S revelation to the soul. Do your work thoroughly and in GOD'S sight, and it will lead you more and more to Him.

Point IV. The Disappointments of Life. How bitter they seem, and yet how salutary they are! For are they not needed to show us that the world cannot satisfy us, and so to teach us not to love it? How many, till by disappointments they have learned this lesson, have never earnestly sought GOD! What disappointments the Magi had! They reached Jerusalem and found the city, its king and priests, utterly indifferent to CHRIST; again, when they found CHRIST so differently surrounded to what they expected—all so humble, the stable, the swaddling clothes, His parents; but they triumphed over disappointments; and so must we, trying to see in the failure of our plans GOD'S Hand holding us back from the wrong path.

Conclusion. Let us, as we see the heavens on a dark night, studded with stars,—let us think of the many lights which GOD has given in our lives to guide us to Him, and, like the Magi, let us worship and adore.

SERMON XII.

FIRST SUNDAY AFTER EPIPHANY.

The Childhood of Christ.

"*And He went down with them, and came to Nazareth, and was subject unto them.*" S. Luke ii. 51.

Introduction. Most of those who have accomplished any great work in life have had periods of long and special training, which has enabled them, when the opportunity presented itself, to succeed where others have failed.

This has been especially the case in those whom GOD has raised up for some special work, *e. g.* S. John's long preparation for his supreme work, his Gospel. Savonarola, Lacordaire, &c., and often the period of work time seems very disproportionate to that of training. A few years at most to practice what it took almost a lifetime to learn, and what left its impress upon centuries. So it was with our LORD, His Public life lasted but three and a half years, while His hidden life at Nazareth occupied thirty years, during which He was preparing for that brief work, which was to influence all time.

Subject. My subject is the importance of Childhood as the time when the foundations of the after life are laid, when the man both intellectually and morally is made or marred. Scripture casts a veil over our LORD'S childhood, which is raised for a moment in the Gospel for to-day. Let

us therefore consider some of the characteristics of the training of our LORD's childhood.

Point I. Its simplicity: This was the characteristic of the lives of the Galilæan mountaineers, which accounts for their strength in contrast to the luxurious Judæans. Eleven of our LORD's Apostles were Galilæans, he who betrayed Him a Judæan. Simplicity, the first and most important condition to a healthy childhood, essential to the development of the faculty of attention, and the power of concentration, on which so much of intellectual life afterwards depends. Multiplicity of interests dissipates the mind, blunts the faculty of curiosity, and so dwarfs all intellectual development. What a contrast is this to the luxurious lives of some children now, who have a multiplicity of interests thrust upon them as great as their parents have. How many an intellectual failure may be traced to this!

Point II. Its industry: We have only tradition, and the results of this virtue in after life to tell us, but we can well believe that whether helping His foster-father in the workshop, or fulfilling His duties as a child in that little community at Nazareth, our LORD's life there was one of industry. How important the cultivation of this habit with children, how often it is neglected by foolish parents, and leads to a slothfulness of character which makes success in work impossible and life useless.

Point III. Its obedience: The special virtue of childhood, the foundation virtue of the moral life, that which leads to self-restraint and self-conquest, and in the great conflict in our nature enables the Will to control the other powers; and in the great work of life enables us to rule

others; for none can command who have not first learned to obey.

It is that virtue the breach of which brought sin into the world, and the perfection of which in Christ brought Redemption. How important to cultivate this in childhood! how often neglected! a wilful wayward disobedient child, the preparation for a selfish, headstrong, worthless man!

Point IV. Its habits of devotion: Before sin has warped the nature, weakened the Will, and blunted the conscience, how important to teach habits of religion, the love of God, His Church, and its services! When our Lord's Mother found Him in the Temple He said to her, "*How is it that ye sought Me? Wist ye not that I ought to be in My Father's house?*" (for this is the literal rendering of ἐν τοῖς τοῦ Πατρός μου, and best suits the context). How often in the present day the religious education of a child is neglected, and after Satan has had unchecked hold of him for years, the child grown to manhood is expected to choose a religion for himself!

Conclusion. To realize the responsibility for the bringing up of children after the example of the Child Jesus.

SERMON XIII.

SECOND SUNDAY AFTER EPIPHANY.

The Significance of Our Lord's First Miracle.

"*This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory.*"—S. John ii. 11,

Subject. The miracle performed at the marriage at Cana has an importance of its own, not only as being the first exhibition of His power, and a manifestation of His glory, but, as we should expect from the occasion, as being a revelation of the purpose and method of God's work for man; indeed, S. John seems to indicate this in the very word which he uses, "*This beginning of signs*" (σημείων) did Jesus.

Point I. In the Miracle we notice these points, which, on closer examination, have the constancy of laws:

i. What was done; changing water into wine, lifting up the lower to the higher. The law of progress leading toward perfection.

ii. The method by which it was done; a new substance was not created, but one already existing was used, the water was made wine. The law of God's use of means.

iii. The manner in which it was done; not until the appointed hour, "*Mine hour is not yet come.*" The law of progress by slow and orderly procedure.

Point II. For the sake of convenience we may divide

the history of the progress of God's creative work into three epochs :

i. The preparation for and appearance of physical life, culminating in man.

ii. The appearance and development of moral life, from the creation of man to the Incarnation.

iii. the introduction and working of Divine life, from the Incarnation to the present time.

In each of these periods we see the working of the three laws illustrated by this miracle :

i. Geology gives us the history of the first period.

(1) It is a history of immense progress, from the barren rocks to a world of beauty prepared for man.

(2) In this progress there was a use of means : if we take the view that the second verse of Genesis tells of a great catastrophe, caused probably by the fall of the angels, which ruined the primeval earth, we shall observe that God did not create anew, but out of the ruined world developed the earth as Adam found it.

(3) This development was gradual ; there is something immensely impressive in the slow march of geologic time. God is eternal, and can afford to wait for each cause to work out its full effect.

ii. Ancient history gives us the record of the second period, from the Fall a gradual upraising of Humanity.

(1) A steady though slow progress.

(2) The use of means, not a creation of a new race after the Fall, but the restoration of the same humanity.

(3) The slow, gradual training of man, first to know his possibilities, his needs, and his weakness ; waiting for the

fulness of time. Visions of mighty empires arose, great triumphs in art and literature, but the deepest moral degradation. The cry of humanity, as it learned its own powerlessness to help itself, was the cry of Cana, "They have no wine." How often went up the cry of the Psalmist, "*Bow Thy heavens, O* LORD, *and come down: touch the mountains, and they shall smoke*" (Ps. cxliv. 5). The mountains, like the uplifted hands of the great earth in its prayer, "Bow Thy heavens, O LORD, and come down; touch the tops of the hills with Thy divine fire, and they shall smoke," but the answer through the long ages was, "*Mine hour is not yet come.*"

iii. The history of the Church gives us the annals of the last period, beginning from the Incarnation: "*When the fulness of the time was come,* GOD *sent forth His Son*" (Gal. iv. 4), to change the water of weak human nature into the wine of His Kingdom. And still we may trace the working of the three laws:

(1) Progress, so great that it has been almost revolution.

(2) But means used; and

(3) The advance slow and gradual. Through all GOD immanent, guiding all, but waiting for each force to do its work. No hurry, no change of plan, all tending to the ultimate realization of the Divine purpose in the Perfection of eternity.

Point III. But while it may be interesting to recall the history of the past in order to see how it fulfilled the promise of our LORD'S first miracle, surely there is something greater to be learned from it than this. Surely those three laws of GOD'S work, so constantly traceable in all the past, may be

applied to the solution of some of the tremendous problems, some of the grievous perplexities, some of the clamoring issues which face us to-day.

There is the problem of poverty, and suffering, and vice; the difficulties of the relations between Capital and Labor; and all those great social and religious questions which demand an answer from earnest men to-day. In a word, the cry from the masses, "*They have no wine*"! CHRIST is the only answer. It is not new codes of social morality, not new theories of political economy, not new schemes of worldly philanthropy that man needs, but Christianity. Past history shows us that all else is powerless to change the water into wine. But remember the three laws, whose action we have seen in all the past:

i. Progress. Some pessimists may say, Has Christianity done any good? and, if so, why has it not done more, and conquered these evils which face us now? All there is of good has been the work of Christianity. It has advanced civilization, reformed morals, fostered education, been the great factor in the amelioration of human life. Why has it not done more? Because of the selfishness of Christians; because they have veiled the splendors of the Gospel by their own Christless lives. When, except in the first blush of the Church's youth, has Christianity, as taught by our LORD in the Sermon on the Mount, ruled the heart of Christendom? Preach a truer Christianity, and your faith will conquer the world.

ii. But remember, GOD uses means, and has Himself instituted means, the Church, with its manifold organizations, working on the surging, throbbing mass in its misery, gradu-

ally setting right the perverted relationships, dispersing the darkness of ignorance, and through the Sacraments imparting a Christlike nature.

iii. And again remember that GOD works slowly, waits for causes to work out their results. GOD can afford to wait. We are like children putting a seed in the ground and then digging it up the next day to see if it is growing, and by our impatience and continual change of plan, hindering the very progress we so much desire. We must learn to labor and to wait, to be content to do our part without seeing immediate results, to count it a privilege to be one of the great chain who pass from hand to hand the torch which shall at length disperse all darkness.

Have courage, have faith; for He who said "*Mine hour is not yet come*," did in the fulness of time supply the need, and change the water into wine.

SERMON XIV.

THIRD SUNDAY AFTER THE EPIPHANY.

Self Discipline the Predisposing Cause of Faith.

"For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel."—S. Matt. viii. 9, 10.

Introduction. In these words we have our LORD's witness to the special virtue in the spiritual character of this Roman soldier. It was Faith. And CHRIST testifies that it was the greatest Faith He had found. And when we remember that this praise is from the lips of Him Who knows what is in man, we recognize in the centurion the great example of that virtue, which is the foundation of all spiritual life. He had probably never seen or heard CHRIST before, but he had heard of Him, and was ready to accept Him as the SON of GOD, for so his reply proves, "*Speak the word only, and my servant shall be healed*" (v. 8).

Point I. While the capacity for receiving the truth is first the gift of GOD, that is, it depends doubtless partly on natural temperament, which is the gift of GOD; yet no man can justly say that Faith is a matter merely of temperament, when we find every type of temperament, every class of

intellect, among the Saints of GOD, whose Faith was the wonder of the world.

i. Faith depends also to a very great degree on moral training, *i. e.* there is a predisposing cause to faith *e. g.* the way-side and the good ground in the Parable of the Sower. It is a solemn thought, we are not as we left GOD'S Hand, but to a great extent what we have made ourselves. We were created with plastic nature, an easily moulded will, which like newly ploughed ground took the impress of every footstep, and as we look back upon our life in Self Examination, we see how through want of watchfulness, or sometimes from ignorance, we allowed one sin after another to tread down the soft earth of our childish heart till perhaps it has become like the way-side, so hard that the good seed cannot take root, so beaten down by sinful habits that we cannot believe.

ii. In these days of want of faith we may therefore ask with peculiar interest, What is the predisposing cause of faith? A study of this centurion's character supplies the answer; in his reply to our LORD we notice the extraordinary state of discipline in which his company is. Self discipline is the cause, the discipline of a soldier. This he gives as the explanation of his faith, and it is not a little striking in this regard, that of the four centurions mentioned in the New Testament, this man, the centurion at the Cross. Cornelius and Julius, all were favorably disposed toward Christianity.

Point II. Let us examine his words: "*I am a man under authority, having soldiers under me.*"

i. He had learned to obey, and he had learned to com-

mand. Observe his humility; he speaks first of his own obedience, not of his position as a commander; he first calls attention to that fact, which we are so prone to forget, that he was but a subordinate. He had risen, perhaps, from the ranks, he knew the value of discipline; for it was that which had enabled the Roman arms to conquer the world and its kingdoms; and his words show that having learned to obey, he exacted obedience from those under him; that his life, in a word, was lived in an atmosphere of discipline.

ii. It is the same virtue in us which will enable us to conquer the world and to win the kingdom of heaven. It is only those who have learned to obey who can really command, and we are exactly in the position of this Roman centurion, so much so that we may take his words on our lips, as the very law of our lives.

iii. I am under authority. Whose? GOD'S; and in proportion as I have learned to recognize His authority, and to obey His laws, I shall be able to command my soldiers. And what are they? All the faculties, powers, and gifts of soul, body, and mind; passions, good and evil, mental and moral powers; thoughts, words, and deeds. What a rebellious army! And my work is to discipline them, so that I may be obeyed when I say, Go, Come, Do this. But how? There is but one way. I must recognize a superior authority, and obey it. I must accept the commands of GOD in the Bible, the Church, and conscience as absolute; there must never be any hesitation about obeying them. Think of an army where each officer and man had the right of criticising commands. My brother, when you have taken GOD for your GOD, then the thing is done; then you will be able

to say to your soldiers and servants, Go, Come, Do this, and soon they will be in such discipline that they will obey you.

Point III. Consider the excuse, "I *cannot* believe."

i. My brother, do you say this? Look into your heart and life. What has it been? Perhaps a life of sin; certainly a self-willed, selfish, luxurious, undisciplined life; you have no GOD, you are under no authority. You began by daring to criticise GOD'S commands, and now you have lost your faith. The predisposing cause of faith is discipline, that is, obedience; the moral hindrance is sin, that is, want of discipline, disobedience, want of a GOD.

ii. My brother! You are a centurion of the army of CHRIST. You began as this man did, but unlike him, you have been unfaithful. He began by taking the Sacramentum, the oath of fidelity to his commander, and you, too, in Baptism. You must obey your Captain, and then your soldiers will obey you. You have the world to conquer and heaven to win. "*And this is the victory that overcometh the world, even our faith*" (1 S. John, v. 4.) And, having faith, you will learn to hope and love. Faith, Hope, Love, the three steps to GOD, but though the greatest be Love, Faith is the first.

SERMON XV.

FOURTH SUNDAY AFTER THE EPIPHANY.

The Storm at Sea.

"And His disciples came to Him, and awoke Him, saying, Lord, save us: we perish. And He saith unto them, Why are ye fearful, O ye of little faith?"—S. Matt. viii. 25, 26.

Introduction. All our LORD's miracles are acted parables; few more so than this. The ship, our heart; the sea, the troublesome waves of this world; the storm, temptation.

Subject. The presence of CHRIST is at once both the cause of the assaults of temptation, and the assurance of safety in temptation.

Point I. The presence of CHRIST was the cause of temptation:

i. In some mysterious way the human soul seems to be a resting-place for the Evil One. When gone out of a man, he is described as seeking rest and finding none (S. Luke xi. 24). The devils of Gadara seem to imply the same (S Luke viii. 31). The human soul seems to be never vacant, always the dwelling place of CHRIST or the devil—the two cannot dwell together there any more than light can co-exist with darkness; so the struggle with Satan. Of old GOD said of the material world, "Let there be light," and then began the daily struggle between material light and darkness—day and night in turn chasing one another away; a type

of that struggle in the human soul, which begins when GOD says, "Let there be light," and the Light of the World, CHRIST, takes up his abode in that soul. The Light attracts the attention, and arouses the animosity of Satan, and like the moths, and bats, and creatures of darkness, he dashes himself against the light in vain efforts to put it out, and falls back scorched and vanquished.

ii. Temptation is Satan's assault upon his personal foe, CHRIST. It is his attempt to regain his stronghold (S. Luke xi. 21, 22) through the yielding of man's Will. It is a proof that he at least recognizes CHRIST'S presence in us.

iii. Is not this an answer to the question, Why do those who are not Christians often lead such moral lives? Why are they apparently so free from that struggle with temptation, which is almost always the Christian's lot? Because there is nothing to conquer; besides they are Satan's best advertisement.

Point II. The presence of CHRIST in us the assurance of safety in temptation.

i. He is Almighty, the tempter is but one of his creatures, and in all temptation really subserving His purposes, *e. g.*, Job.

ii. He sometimes seems to sleep in our hearts, as He did in the ship, when temptation assails. It is but to try our faith, for if He be there we are safe. It is recorded of S. Catherine of Siena, that on one occasion, after being subjected to most horrible temptation in thought for several days, during which GOD seemed to have hidden His Face from her, when the temptation, to which she had never consented, had passed away, and she felt again her LORD'S

presence within her, she said to Him, O LORD, where wast Thou when I was so tempted? In thy heart, my child, was the reply, if I had not been, thou wouldst have yielded. Like the Bridegroom in the Canticles, our LORD says, "*I sleep, but My heart awaketh*" (Cant. v. 2).

iii. Temptation, too, is the measure of grace, for "*As thy days, so shall thy strength be*" (Deut. xxxiii. 25). The greater the temptation the greater the grace, for our LORD has said, "*My grace is sufficient for thee*" (II Cor. xii. 9).

Point III. We may learn, then:

i. From the rebuke, "*Why are ye fearful, O ye of little faith?*" from the history of the Saints, and from our own past experiences of GOD'S grace, that we need never fear. Our LORD doubtless meant to remind them of their own experiences of His power, as the reason why they should have trusted Him then.

ii. In all danger and temptation to cry to CHRIST for aid.

iii. To welcome the storm as a sign of CHRIST'S presence.

SERMON XVI.

FIFTH SUNDAY AFTER THE EPIPHANY.

The Difficulties of the Spiritual Life.

"*But while men slept his enemy came and sowed tares among the wheat, and went his way.*"—S. Matt. xiii. 25.

Subject. As the Parable of the Sower gives us the initial state of the soul, the sowing of the good seed, so this gives us the second step, the difficulties of the spiritual life which has been begun, the obstacles which the seed has to encounter in its growth. Let us consider the source from which some of these difficulties come.

Point I. The difficulties arise from a personal enemy, the Tempter:

i. His work is to mar the spiritual life by every means in his power, to kill, if possible, the good seed, which is CHRIST in the soul. So our LORD recognizes the personality of the Tempter, when He says, "*An enemy hath done this*" (v. 28).

ii. The parable represents him watching his opportunity, "*while men slept.*" What need for watchfulness on our part, when we reflect on this!

iii. The greatest mere created intellect, and all his ingenuity directed to framing temptations to suit our special weakness.

Point II. They come from the slothfulness and mistakes of GOD'S servants:

i. What a sore trial in the spiritual life is the want of diligence and vigilance in GOD'S priests! What a trial to the Magi must have been the ignorance and indifference of the priests and people at Jerusalem! But they did not let it deter them from their search for CHRIST, nor must we.

ii. How many mistakes in dealing with sin arise from a want of spiritual apprehension on the part of the rulers of the Church, and lead to apparently disastrous results, to the sowing of many tares.

iii But we, too, are GOD'S servants, and we must blame ourselves for much sin that has come to us from our own want of watchfulness as to things without, and carelessness about our life within.

Point III. They come from the presence of and association with evil from the tares around us.

i. Our circumstances are often a sore trial; on the one hand dearth of spiritual privileges, on the other the worldly atmosphere which surrounds us.

ii. They are sometimes a great danger: some continuous temptation, some dangerous friend.

iii. They are always a real help, if we will use them aright; for they are ordered by GOD'S Providence, as the means by which we are to be sanctified.

Conclusion. To realize that the evil around us is like the furnace in which the pure gold is separated from the alloy.

SERMON XVII.

SIXTH SUNDAY AFTER THE EPIPHANY.

The Sign of the Son of Man.

"*And then shall appear the sign of the Son of Man in Heaven.*"—S. Matt. xxiv. 30.

Introduction. Tradition tells us of the vision of Constantine before the battle of the Milvian Bridge, which gave him his kingdom,—that to him there appeared the Sign of the Son of Man in heaven, and under the Cross these words, "In hoc signo vinces." History tells us how the legend was fulfilled.

Point I. To the lost at the last day the legend will be, "In hoc signo victus es." As they gaze upon the Cross they will recognize :

i. The Cross of disagreeable duties which they rejected.

ii. The Cross of painful sacrifices which they refused.

iii. The Cross to which by their sins they crucified CHRIST. The Cross to them will be unutterable woe ; for it will be their condemnation !

Point II. To the Redeemed in that great day the legend will read, "In hoc signo vicisti"; for, as they behold the Sign of the Cross in the heavens, they will see there :

i. The Cross which they carried in sorrow, poverty, disappointment, pain, and by which they were sanctified.

ii. The Cross to which by many a painful act of penitence

they nailed themselves and their sins, by which they were indeed crucified to the world (Gal. vi. 14).

iii. The Refuge beneath the shadow of whose wings had been their shelter from the tyranny of sin (Ps. lvii. 1), the rock in which they had hidden during the storms of life.

Conclusion. To realize that by the Cross we must conquer or be conquered.

SERMON XVIII.

SEPTUAGESIMA SUNDAY.

The Laborer's Reward.

"*So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.*"—S. Matt. xx. 8-13.

Introduction. Next to the Parable of the Unjust Steward, this Parable has been thought to present more difficulties, and has called forth more diverse explanations than any that our LORD uttered.

Point I. Consider especially two of the difficulties:

i. There is first the difficulty of conceiving that any one

at the last, finding himself in the heavenly kingdom, could have the grudging, discontented spirit shown by the first-hired labourers. This is perhaps sufficiently met by remarking that there is here intended a contrast between the covenant and spirit of Judaism and that of Christianity; and by referring it to the spiritual pride in themselves and their work, and jealous contempt of the Gentiles, which ultimately led the Jews to reject the Gospel; and against which spirit, as a danger possible even in His Church, our LORD would warn His Apostles.

ii. But there is the far greater difficulty that at first sight the murmur seems reasonable, and the generosity, which accepts one hour's service as equivalent to a day, scarcely just; and even if just, is it true that all will receive the same reward in eternity? is it consistent with other passages of Scripture? *e. g.*, "*One star differeth from another star in glory; so also is the resurrection of the dead*" (1 Cor. xv. 41). In a word, what is the signification of this penny, given to all alike?

Point II. Take the penny first as signifying what GOD gives in this world, *i. e.*, the gifts of Grace:

i. The agreement is for a penny a day, sufficient for the the day's needs, "Daily Bread." GOD gives grace for the future, not for the past, sufficient for the needs of each, but no superfluity; *e. g.*, the Manna. "*As thy days, s. shall thy strength be*" (Deut. xxxiii. 25). All need this grace that they may work in the LORD'S Vineyard, and He has commanded the Stewards of His mysteries to dispense the means of grace alike to all who come.

ii. But while the gift is the same to all, *e. g.*, the Holy

Eucharist, yet it becomes to each what each makes it; its value depends on its use. Compare the effects of the Communion of a Saint and of a careless Christian.

iii. The value depends on the disposition or spirit with which we use GOD's gifts in this life. This especially brought out in the very difficulty we are considering. The spirit of Judaism, of envy, causes the gift to become to us valueless. The spirit of charity, which makes us wish to share it with others, multiplies its fruits in ourselves.

Point III. Take the penny as signifying what GOD gives in another world, the Vision of GOD, Whom to know is Life Eternal:

i. The Beatific Vision is the same to all, "*Thine eyes shall see the King in His Beauty, they shall behold the land that is very far off*" (Isa. xxxiii. 17).

ii. But the capacity for apprehending that Vision is different in each, *e.g.*, a great artist and one with no taste for painting contemplating the pictures of Raphael, a trained musician and a country boor listening to the harmonies of Beethoven.

iii. The capacity depends on the work done in the Vineyard, not on its quantity, but its quality; not on how long, but how earnestly you have worked.

Conclusion. Let us learn from the very difficulties of the Parable, not to neglect our work because it seems to show that all will get the same reward, but to use every opportunity to develope our faculties here, that they may find their full satisfaction in the Vision of GOD hereafter.

SERMON XIX.

SEXAGESIMA SUNDAY.

The Parable of the Sower.

"*A sower went out to sow his seed: and as he sowed, some fell by the way-side.*"—S. Luke viii. 5.

Introduction. Our Blessed LORD's Parables differ from all others in this, that in their application they seem inexhaustible. Just as one may, from Geneva, watch the sun setting on Mont Blanc, and while the snowy peak in its gigantic outlines remains always the same, yet the rays of the sun, as they fall upon it at different angles, so change its marvellous tints that at one moment it sparkles like burnished gold, at another it is bathed in roseate hues, and then again, as the sun sinks beneath the western hills, it stands out in cold gray tones, in grand relief against the glories of the azure sky. So with our LORD's Parables, while the outline of the familiar story remains always the same, yet every time we come to its contemplation in the light of the Holy Spirit, not only do we see new beauties, but new lessons, I had almost said new truths!

Subject. The Sower, as it is the first, so it is, perhaps, the most familiar of our LORD's Parables, and we have been accustomed to take it as representing different classes of hearers with which the religion of CHRIST comes in contact in its work in the world. Such undoubtedly is its primary

interpretation, but there are many others, and, among them one to which I would draw your attention, which to me seems most striking in its force and truth. Let us take the whole Parable as the history of the difficulties with which the Kingdom of GOD meets in its development in each individual soul. In Baptism the seed was planted in each of our hearts. What are the difficulties it has to encounter and overcome, in order that it may grow in us, and bring forth perfect fruit? Are they not threefold? and are they not most strikingly set forth in this Parable in the three different grounds on which the seed fell?

Point I. The way-side. The difficulty which comes from our own sins.

The way-side is a path through a ploughed field, which trespassers have made in seeking perhaps a short cut. Here we have at the outset the difficulty of those sins to which we have given way, and which have gradually formed habits of sin in us. We are not as we left GOD'S Hands, our plastic nature then was like a ploughed field, now it bears the marks of the passage of many a sin, habits acquired almost in childhood, besetting sins which cause our wills to break down again and again before the assaults of temptation.

As we make an examination of our whole life perhaps we can trace those habits of sin to their first beginning. We can recall the first wilful sin which left its impress on our innocent soul, just like the first pair of footprints in the soft earth of the newly ploughed field, then act after act followed till a hard pathway was beaten down across our soul, as the habit was formed. Then the same experience with another

kind of sin, until as we look at our souls perhaps we now see a very network of pathways, hindering the growth of CHRIST in the soul.

This is the first difficulty we have to meet, and how? There is but one way; plough up the ground again and again, after every fall. Do not be content with one act of penitence, but live in the state of penitence, for penitence is the only remedy for sin.

Point II. The Rocky Ground. The difficulty which comes from inherited tendencies and temperament.

Here the fault was not as before in the husbandry, but in the ground itself, and this has often been distorted into teaching Calvinistic fatalism. The truth is—it brings before us that mysterious law of heredity, which plays so important a part in every spiritual life. In addition to the sins we have chosen, there are in each of us certain tendencies which we have inherited, not the result of our own choice; there are too the peculiarities of the temperament which GOD has given us, and all this is well represented by the rock beneath the surface of the ground.

What remedy is there here, or is the case hopeless? The remedy is the frequent use of all the means of grace. Travellers in Palestine are often struck at the barrenness of a land which is described in the Bible as flowing with milk and honey, the most fertile of lands; but on enquiry we find that much of its fertility in olden times depended on artificial irrigation. It was indeed rocky ground, but the vegetation was not suffered to wither away "*because it lacked moisture*," (v. 6.) So with us; we must first realize just what the difficulties of our temperament are, just what are the in-

herited tendencies we have to overcome, and we must then meet them by using all the means of grace.

Remember above all this, that GOD'S purpose for you takes into account your temperament and natural character, and that there is in the Mind of GOD a special type of sanctity for each of you, of which your natural gifts are the foundation. In the Academy at Florence, the greatest gem is Michael Angelo's gigantic statue of David, his master-piece! What is its history? There was at Florence, Vasari tells us, in the House of Works, at Santa Maria del Fiore, an immense block of marble on which Simone da Fiesole had commenced a colossal figure; the work had been so grievously injured that it had been abandoned. Michael Angelo measured the mass to ascertain what sort of figure he could draw from it, and accommodating himself to the attitude demanded by the limitations of the spoiled block of marble, he produced from it the great statue of David, of which Vasari says, "Truly may we affirm that this statue surpasses all others, whether ancient or modern."

So GOD, out of the spoiled block of our nature, in spite of its limitations and defects, sees possibilities of the highest sanctity. Only let us co-operate with Him in fashioning the hard rock of our nature into the new creation of grace.

Point III. The Thorns. The difficulties of Environment.

There remains but one other difficulty, for our threefold division is exhaustive—the difficulty of Environment. In addition to the sin we have chosen, and to the tendencies we have inherited, every life, every vocation, has its own peculiar temptations—the priest, the man of the world, the

Sister of Mercy. The very work to which GOD has called us seems to bring us in contact with a host of temptations, and sometimes we are inclined to give it up, and to get away from what seem such adverse circumstances. And this difficulty does not belong to any one sort of surroundings, "*Cares, and riches, and pleasures of this life*" (v. 14), the most opposite causes producing the same effects. The difficulty of environment is a difficulty of every life. What is its remedy? The Cultivation of the inner life, the development of that life which is "*hid with* CHRIST *in* GOD" (Col. iii. 3).

In the busiest part of Genoa, right on the quay of one of the greatest harbours of the Mediterranean, stands the Hotel de la Ville; before its doors, surging and struggling, working and quarrelling, pass the sailors of every nationality; the outside of the house is of rough stucco, its surrounding one of the worst, the entrance is through a sort of cellar, but once within and what a change! All is marble, and mosaic, and precious woods! for it was the ancient palace of the Fieschi, and there it stands to-day, a type of the soul's life. Without, the turmoil and struggle of the world; within, the peace of GOD. Without, unattractive and rough, but "*the King's daughter is all glorious within*" (Ps. xlv. 14). The thorns may tear the outer flesh, may disfigure the outer life, but they need not, cannot touch the inner life, except by our own fault. The cultivation of the inner life by the exercise of religion is the remedy for the difficulties of environment.

Conclusion. Are not these the only obstacles to the development of the spiritual life, to the growth of the king-

dom within us? Let us never weary of ploughing the wayside, of watering the rocky ground, and if thorns and briers must grow up around us in this fallen world (Gen. iii. 18), let us see that they do not choke our inner life. Do this and your heart will be good ground, bringing forth fruit to perfection.

SERMON XX.

QUINQUAGESIMA SUNDAY.

The Purpose of Lent.

"*Behold, we go up to Jerusalem.*"—S. Luke xviii. 31.

Introduction. There are many aspects from which we may regard Lent, one brought before us in the text. It is a going up with CHRIST to Jerusalem.

(1) On earth, the scene of His Passion, the battle-field of His Victory; there to learn how He loved us, and redeemed us, there to see that marvelous revelation of the Cross, GOD's view of sin.

(2) And so to bring us nearer to that Jerusalem in Heaven, where all sin is done away, where all suffering for CHRIST's dear sake finds its reward. And this Anabasis to which the text invites us is strikingly illustrated in the rest of the Altar Service proper for to-day.

Point I. We have the Goal. "*Behold, we go up to Jerusalem*"; it was spoken to the Twelve, and the pronoun "we" seems to contrast them with the world, which would

not go up. How honestly our LORD sets forth the Goal: Jerusalem below, with the Cross, the Passion, the Grave; Jerusalem above, with the Crown, the Glory, the Throne! In contrast to this we have Jericho, the city under the curse, the type of the world, which does not keep Lent by going up with JESUS.

Point II. We have the obstacle: Spiritual blindness. caused by sin, Bartimeus sitting by the road-side begging, and therefore unable to follow. Humanity begging an alms to perpetuate its existence in misery, instead of begging for **Light,** to see its true end.

Point III. We have the Remedy. "JESUS *of Nazareth passeth by.*" The world hears a commotion this Lent, and asks the meaning of Lent, this the answer, JESUS of Nazareth passeth by—to heal the sick, to open the eyes of those who come to Him realizing their needs, and repenting of their sins—the individual message, "*He calleth* **thee**" (S. Mark. x. 49). His eyes opened, Bartimeus followed JESUS in the way, to the Goal.

Point IV. The spirit of Lent, Love. The Epistle shows us with marvelous beauty how all is worthless apart from Love; that however great our zeal or our self-denial, if Love is not the motive power, it is all useless.

Conclusion. Hear the invitation, "He calleth *thee*," "*Behold* **we** *go up*," and make your resolution, "LORD, I go up with Thee!"

SERMON XXI.

ASH WEDNESDAY.

Fasting.

"*When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.*"—S. Matt. vi. 16.

Subject. Ash Wednesday, the first day of Lent, one of the two great fasts of the Christian Church, brings before us the notable duty of Fasting.

Point I. The authority under which we fast:

i. It was enjoined by CHRIST, by His example (S. Matt. iv. 2) and by positive precept (S. Matt. vi. 16). Here in the Sermon on the Mount our LORD places the duty of fasting on an equality with Prayer and Almsgiving, *e. g.* S. Matt. vi. 1, 5, 16.

ii. It is commanded by the Church:

(*a*) A table of fasts appointed is in our Prayer Book.

(*b*) The prayers presuppose it, *i. e.*, Collect for first Sunday in Lent.

iii. It has always been observed by holy men of all times.

Point II. The benefits of fasting:

i. It is an aid to repentance, and in the Bible generally accompanies it.

ii. We gain power over ourselves; for all self restraint helps to form habits of self discipline. If we can restrain

ourselves in things lawful, we shall be better able to restrain ourselves in things unlawful. As the body is the instrument of most of our temptations and sins, so its discipline helps to the conquest of sin.

iii. Fasting with prayer has special power against Satan. "*This kind goeth not out, but by prayer and fasting*" (S. Matt. xvii. 21).

Point III. Some conditions of fasting:

i. It must be without hypocrisy, not to be seen of men, but for purposes of self conquest.

ii. It must be accompanied with prayer, they are almost always found together in the Scripture.

iii. It must be accompanied by self denial, almsgiving, and amendment of life.

Point IV. Some hints:

i. Be prudent. Do not try too much, take into account age, health, climate, work.

ii. Be generous. Let it be really felt, the discomfort will be a help to you.

iii. Be definite. Make a rule as to exactly what you will give up. You cannot really keep Lent without fasting. It must be not only negative, not only from sin or from pleasure, but something that you will miss. May GOD bless your fast this Lent.

SERMON XXII.

FIRST SUNDAY IN LENT.

The Struggle of Temptation.

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He was afterward an hungered. And when the tempter came to Him, He said, If Thou be the Son of God, command that these stones be made bread."—S. Matt. iv. 1–3.

Introduction. An unfortunate division of chapters here; for the whole story of our LORD'S temptation gains not only vividness but meaning, and becomes a practical illustration of our life, when we take it in connection with the last words of the preceding chapter. Our LORD had just been baptized, the Holy Ghost had descended upon Him, and the mysterious tones of the Voice, which proclaimed "*This is My Beloved Son*," were still ringing in the ears of the chosen few, to whom it was given to hear the heavenly utterance, when, we are told, "*Then was* JESUS *led up of the Spirit*," etc. The devil had heard those words which told of the Advent of his long-expected foe, the GOD against Whom he had rebelled. He had seen the Birth at Bethlehem, with its wonderful portents, he had watched the Child grow up sinless at Nazareth. He feared it was He but the life He had led had been so simple, so retiring, that he hoped it might not be the Messiah. He heard the words and came to prove them, or rather hoped to disprove them,

by tempting Him to sin. And so he comes, and taking up the heavenly words, he says, If Thou be the Son of God, prove it by making these stones bread; he hopes to disprove the sonship by making Him sin.

Subject. *Then.* After the Baptism, after the Voice, and this is the history of every Christian life. From Baptism, when the Voice pronounced you the Child of God, when the Holy Ghost came down upon you,—from Baptism led up into the wilderness of the world, to be tempted, to be proved, led up under the influence of one of two spirits, the Holy Ghost or the devil. The will is free, and life is a series of decisions, all gradually culminating in the supreme choice of good or evil, of God or the devil.

Point I. Temptation is the key-note to the world's history:

i. Take the lower universe; the struggle is going on there just as keenly. The struggle in which every form and species of animate life takes its part, in which myriads perish, that struggle which ends in the survival of the fittest.

ii. Take the Laurentian period with its first manifestation of animate life, the great barren world then, and compare it to-day with the earth in verdure clad and teeming with its multitudinous forms of highly-organized life. What law has produced the change? The law of Progress through struggle, by the survival of the fittest.

iii. And this law extends into the moral kingdom, and so Revelation answers the perplexing question as to the purpose and end of that whirlpool of struggle, into the vortex of which every life is drawn. Progress through the struggle with temptation, and the survival of the fittest, of the Saints.

Point II. This life of temptation falls into three clearly defined divisions; for each part of our nature must be tested and developed:

i. The flesh, to gratify the appetites of the animal nature, to use all the creatures to this end, to make the very stones bread.

ii. The world, to be its slave, to fall down and worship it for its empty glory.

iii. The devil, pride, unbelief, self-deification.

Point III. And this struggle gains a new meaning from the moment of Baptism, for it is to see whether or not we are the sons of GOD, to see by which spirit we are led. "*For as many as are led by the Spirit of* GOD, *they are the Sons of* GOD" (Rom. viii. 14). This is the Antiphon of Christian life, amid temptation's struggle, "*led up of the Spirit to be tempted of the devil*," and the struggle must last till every faculty has been developed, till every part is perfected.

Point IV. Let us realize:

i. That we cannot escape the struggle, but that surrender means death.

ii. That its issues are eternal.

iii. That to help us or to hinder us are two Spirits, that they which are led by the Spirit of GOD are the Sons of GOD, that they which are led by the spirit of evil become the children of the wicked one.

Conclusion. Temptation, Struggle, Progress! This is the law of life, and its Antiphon, ringing in our ears when tempted to follow evil, "*As many as are led by the Spirit of* GOD, *they are the Sons of* GOD."

SERMON XXIII.

SECOND SUNDAY IN LENT.

The Struggle of Prayer.

"Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt."—S. Matt. xv. 28.

Subject. Last Sunday we considered the struggle of Temptation, to-day the Struggle of Prayer.

Point I. Two objections in regard to prayer: (i) Some say that answers to prayer involve an interference with the laws of the physical world, and that, as these laws are inexorable, prayer demands an impossibility. (ii) Others say that, as it implies a power to change God's Will, it is inconsistent with our ideas of God:

i. Prayer is as much a law in the moral kingdom of the universe as Gravitation is in the material kingdom, and in the constitution of the world there is as much room or provision for the working of this moral force, as there is for that of any other force. But further, there are probably few laws in nature whose operations are not constantly being interrupted and modified by the working of other forces. We do not call the flight of birds an interference with the law of Gravitation, although we know that it is the elasticity of the atmosphere, another so-called law, which enables the bird to counteract the law of Gravitation. And indeed all nature is in such equilibrium, that a very slight alteration or modifica-

tion of this equilibrium produces sometimes the most wide reaching effects. As we trace back the so-called laws of nature to their ultimate, or first cause, we find they demand an Intelligent Will, God. And so too we find that in the operation of these laws room is left for the interference of an intelligent will, and that man can and does produce wonderful results in this way. By cutting down the forests he alters the rainfall, and whole climatic conditions of a country; and there are wonderful forces, immense possibilities in nature, of which he is only beginning to learn the use, *e. g.*, Steam and Electricity, powers which have lain, so to speak, dormant till man learned how to tame them, and harness them for his use, and now time and space have been well nigh annihilated by them. When God created those powers, he left room for their working, though ages were to roll on before man's intelligent will set them to work, and so fulfilled God's purpose. So prayer is the special application of the human will to modifying or changing adverse conditions, and the so-called scientific objection, that it is an interference with the laws of nature, and therefore impossible, is not scientific, because contradicted both by reason and experience.

ii. The other objection, that it implies a power to change God's Will, is only the difficulty of those who are absolutely ignorant as to what the purposes and limitations of prayer are. Its sphere, outside of which it cannot act, is the Will of God, hence "Thy Will be done," is an expressed or implied condition of all prayer, and one of the most important ends of prayer is the conforming of our will to God's, not the bending of His Will to ours.

But as in the material world God has left room for the combination of forces to produce new results; so in the moral world there are possibilities dependent on the will of man exercised in prayer, and these things it is the Will of God that we should pray for, and without our co-operation through prayer they remain dormant, just as without our co-operation, many of the effects of electricity would never have been produced.

Point II. My subject is the Struggle of Prayer; and how seldom do we find prayer apart from struggle! Look at our Lord's prayer in Gethsemane, "*And being in an agony He prayed more earnestly: and His Sweat was as it were great drops of blood falling down to the ground*" (S. Luke xxii. 44). Gethsemane was the Agony, the struggle to pray. S. Paul's prayer that the thorn in the flesh might be removed (II Cor. xii. 7, 8), and here in the Gospel to-day, we see the woman of Canaan struggling in prayer for her daughter. We see distinct stages in the struggle!

i. No answer (v. 23). How often we reach this stage and go no farther.

ii. Intercession (v. 23). She obtained the help of the prayers of the representatives of our Lord's Church. Do we seek this? Do we ask the priest to remember us, and our special needs, at the Altar?

iii. She adds to her prayer **worship**: "*Then came she and worshipped Him, saying, Lord, help me*" (v. 25). This was an act of resignation, "Help me, as Thou seest to be best." Do we intersperse our prayers with acts of worship? Are we resigned to God's Will?

iv. She gets a very different answer from the one expected

(vv. 24, 26), but, accepted in faith and humility, it proves the true answer.

Conclusion. Why did our LORD treat her thus? To teach her to persevere in prayer, to develope and perfect her faith. Let us realize that we must expect to struggle in our prayers, and let us strive to imitate the faith and perseverance of this poor woman.

SERMON XXIV.

THIRD SUNDAY IN LENT.

The Absence of Struggle.

"*When a strong man armed keepeth his palace, his goods are in peace.*" —S. Luke. xi. 21.

In the Gospel for to-day we have three most striking pictures of the soul. A picture of the peace of slavery, a picture of the peace of liberty, a picture of the dangers of this peace. We have:

Point I. The peace of a cowardly surrender of every principle, of a degrading slavery to escape the necessary struggle. The strong man armed keeping his palace.

Point II. The peace of a glorious victory, the result of successful struggle, when the Stronger than he has taken from him his arms.

Point III. The dangers to the soul of the time of calm and peace, from the enemy who has been driven out,

but is plotting to return with seven other spirits more wicked than himself.

Point I. The strong man armed keeping his palace:

i. The strong man is Satan, his natural gifts perhaps the greatest of any mere created intellect, and yet finite; possessed of immense resources, and obeyed by the legions of darkness.

ii. His arms: all the creatures which GOD made to minister to man's need, as the proof of His love and to lead man to Him, these Satan perverts from their true use to be the instruments of temptation.

iii. His palace, the world: his goods, the souls of men—his by might not by right, his goods by possession, GOD's jewels by creation—his only by robbery, for GOD says, "*All souls are Mine*" (Ezek. xviii. 4); but Satan, like the King of Sodom, tries to buy them of us, saying, "*Give me the* souls (*margin*), *and take the goods to thyself*" (Gen. xiv. 21).

iv. At peace: yes, by cowardly surrender, temptation got rid of by yielding to it. The surrender of liberty to gain peace; sloth, the absence of love, the absence of struggle; the peace of the traitor! When we preach of the Christian Struggle some may say, That is not my experience; I have no great temptations. Is it because the strong man armed rules you?

v. And this lasts till "the Stronger" cometh (*ὁ ἰσχυρότερος*). This is the very title by which our LORD is proclaimed by S. John Baptist (S. Luke iii. 16). He comes to help all who call upon Him in their slavery, to break their bonds and set them free through the power of His Precious Blood, but they must be prepared for a strug-

gle, to co-operate with Him, to *use* His grace. The torpid Will must act, sloth must be overcome,—Satan's armour is taken away,—the creatures restored to their true use.

Point II. The result of the struggle, the end of penitence, Victory, Peace! The House of the soul after the act of penitence:

i. Swept: The result of man's work in penitence, Self-Examination and Confession.

ii. Garnished: The result of GOD's work in penitence, the cleansing of the Precious Blood, the anointing of the Holy Spirit (S. Luke x. 34).

iii. Empty: So S. Matt. xii. 44 tells us. And this was its danger, Penitence is only the negative side of the work, the clearing away of the obstacles to grace's work.

Point III. The dangers of Peace: From the condition both of the empty soul, and of the evil spirit.

i. Man's soul is like that empty house, it must be possessed either by GOD or the devil. Man is a "Persona," and the primary meaning of the word in Latin is the Mask behind which the Actors in the tragic drama acted their characters; so man is like the mask, behind which is always GOD or Satan, inspiring the character.

ii. The Evil Spirit is represented as restless, when driven out of the human soul, and plotting to re-enter with seven other spirits worse than himself.

iii. The time of peace must be the time for work, for building up the fortifications of the soul, as Nehemiah built up the ruins of Jerusalem (Neh. iv. 16, 17).

Conclusion. We must realize the danger of a negative state of peace, either from surrender to temptation, or from

emptiness; and we must welcome the struggle with the Stronger One on our side.

SERMON XXV.

FOURTH SUNDAY IN LENT.

The Food for the Struggle.

"*Whence shall we buy bread that these may eat?*"—S. John vi. 5.

Subject. Man is in all things effect of which God is the continuous Cause, and the connecting link between is food, *i. e.*, something from without taken into man, and assimilated to himself in such a way as to repair all waste, and to supply that out of which to build up the structure of l is perfect development.

Point I. When God gave to man the supreme gift of life He conditioned it by the continuous use of food:

i. Food seems to be the connecting link between man and the Source of his physical life. The claims of hunger cannot be ignored without weakness, disease, and ultimate death from starvation.

ii. The same law may be observed in man's intellectual life, for God in giving him the germ of a mind has imposed this condition, that it can only grow and develope properly by the taking into itself knowledge from without, on which, so to speak, it can feed, and assimilating which to itself, it can build up the fabric of an intellectual store-house of marvellous richness and utility.

iii. Again, when in Baptism GOD added to man's moral nature the germ of spiritual life, He conditioned it in the same way, and the food of the spiritual life is the Sacraments by which the Christ nature in us is fed and built up, until we attain to "*a perfect man unto the measure of the stature of the fulness of* CHRIST" (Eph. iv. 13).

Point II. There are other aids to growth in physical and intellectual life beside food, such as good air and exercise; so in spiritual life there are prayer and exercises of devotion, but one thing is absolutely necessary; for "*Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you*" (S. John vi. 53).

The Registrar of Vital Statistics in a large city enters the cause of each death. How seldom it is starvation! How often the Recording Angel must enter as the cause of spiritual death "Died of spiritual starvation"!

Point III. But Food has its laws:

i. Hunger is a sign of health: if we are out of health we need, not food, but medicine; and any greater quantity of food would derange the system worse. So the Blessed Sacrament requires that we should be in a state of grace, or we only eat and drink our own condemnation. If our Communions do not help us, is it not from this cause, that we need the medicine of penitence first?

ii. A Greater quantity of food is needed in certain cases:

(*a*) When we are growing: a growing child should have a hearty appetite, and needs food to build up new tissue. So when we are making any great growth in spiritual life, we need more frequent Communions.

(*b*) When we are convalescing: After severe sickness we

need specially nourishing food to repair the drain on the system. So, after any great act of penitence, which has healed us of the disease of some special sin, our Communions are especially helpful to us.

(*c*) When we are working: Labor exhausts the tissues of the body, and so demands more food for their renewal; so when we are working for GOD we require to feed more often on the Bread of Life.

Conclusion. Remember that we cannot endure the Christian Struggle unless we are strengthened by the heavenly food, which is CHRIST'S own Body and Blood.

SERMON XXVI.

PASSION SUNDAY.

The Failure of the Struggle: Sin.

"*Which of you convinceth Me of Sin?*"—S. John viii. 46.

Introduction. Struggle is the normal condition of the Christian life in this world, and the failure of that struggle is Sin. The very word itself, both in the Hebrew and Greek, has this as its primary meaning; for the Hebrew Chattath, and the Greek ἁμαρτία, both have, as their underlying idea, "a missing of a mark," and so present to us Sin, as the failure of the end of life, a deflection from our Aim, the exact opposite to S. Paul's great purpose, "*This one thing*

I do, ... I press toward the mark for the prize" (Phil. iii. 14). Sin is the giving up the struggle, missing the mark, losing the prize, and instead, what?

Subject. In our LORD's life we see no deviation, no moral failure, no surrender of principle, no shrinking from the struggle. No, it only grows more intense and culminates in the supreme struggle of the Passion. To-day is Passion Sunday, and from the Altar rings out the challenge, as the Gospel is read, *"Which of you convinceth Me of sin?"* From the Passion then let us try to-day to learn (i) What sin can do to us. (ii) What we must do to sin.

Point I. What sin can do to us; for the Passion is GOD's revelation of the malice of sin:

i. It crucified CHRIST; and this was not an accident, but the necessary consequence of a perfectly righteous man in a sinful world, and as such foretold even by the heathen Plato (Repub. ii. 362). So sin kills us; sooner or later it causes our physical death, and it tries to overwhelm us in spiritual death. *"For the wages of sin is death"* (Rom. vi. 23).

ii. It marred the fairest life the world has ever seen, when it cut off the marvellous earthly promises and possibilities of the life of CHRIST. So with us what splendid hopes, what glorious possibilities are wrecked, and ruined by sin!

iii. It manifested itself in each of the Actors of the Passion, for it caused:

(*a*) Of the friends of CHRIST; Judas to betray, S. Peter to deny, and His Apostle to desert Him.

(*b*) Of His foes; the envy of Caiaphas, the covetousness of Judas, the sensuality of Herod, the cowardice of Pilate, the cruelty of the Executioners.

Point II. What we must do to sin: meet it as our Lord did:

i. We must meet it with courage; the Passion the most splendid example both of moral and physical courage.

ii. We must endure it with patience; the wonderful patience with which our LORD endured the sin around Him, never however ceasing to condemn it.

iii. We must meet it with reliance on GOD—in every temptation we must commend ourselves to Him, "*Father, into Thy Hands I commend My Spirit*" (S. Luke xxiii. 46).

iv. We must never make truce with it, but we must conquer it in union with CHRIST, and through the merits of His Passion:

(*a*) In thought; think of the Crown of Thorns when tempted in thought, and conquer!

(*b*) In word; think of the words of love that fell from His lips, "*Father, forgive them*," when tempted to speak unadvisedly with your lips.

(*c*) In deed; think of the pierced Hands when tempted to acts of sin.

Conclusion. "O SAVIOUR of the world, who by Thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech Thee, O LORD."

SERMON XXVII.

PALM SUNDAY.

The End of the Struggle: Death.

"*When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put Him to death.*—S. Matt. xxvii. 1.

Introduction. Holy Week tells of the approaching end of the struggle, and that end was Death. And in the light of this thought the Palm Procession to-day gains new meaning. It was the triumphant march of Him, who so far had overcome every foe, to meet His last enemy, to conquer Death. For "*The last enemy that shall be destroyed is death*" (1 Cor. xv. 26).

Point I. Consider some of the commonplaces of Death:

i. Its certainty; the only certain event in life. If I gaze on an infant in its cradle, how little of its life I can foretell. I cannot tell you whether its life will be long or short, whether it will be happy or miserable, whether it will be rich or poor; only one thing I see written on its infant brow, "*It is appointed unto men once to die*" (Heb. ix. 27).

ii. Its uncertainty; if death is the only certain thing in life, it is also the most uncertain, as to time, place, and manner. When shall I die? where shall I die? how shall I die? I know not!

iii. It can happen only once, and, therefore it is intensely

solemn; if we make a mistake about it, if we die badly, it is irrevocable, irreparable!

Point II. There are two aspects of death brought before us in the story of the Passion, the death of the righteous and the death of the wicked, the death of CHRIST and the death of Judas. Consider the death of CHRIST, for He died to teach us how to die.

i. In perfect conformity to the Will of GOD: "*Let me die the death of the Righteous, and let my last end be like His!*" (Numb. xxiii. 10). This must be our prayer, that we may die the death that JESUS died, not in its sorrows and pains, but in its perfect conformity to the Will of GOD. When Thou wilt, where Thou wilt, as Thou wilt, O LORD, only be Thou with me!

ii. In perfect reliance in GOD; "*Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me*" (Ps. xxiii. 4). "*Though He slay me, yet will I trust in Him*" (Job xiii. 15). "*Father, into Thy Hands I commend My spirit*" (S. Luke, xxiii. 46). "*Right dear in the sight of the* LORD *is the death of His Saints*" (Ps. cxvi. 13).

iii. With life's work finished; "*It is finished: and He bowed His head and gave up the ghost*" (S. John xix. 30). JESUS alone, as He looked back over His life, could say this in all its fulness, but S. Paul said, "*I have fought a good fight, I have finished my course*" (II Tim. iv. 7), and we must strive so to do the work that GOD has given us that we may say in some real sense, "It is finished."

iv. And then when the struggle is over, "*The souls of the righteous are in the Hand of God, and there shall no tor-*

ment touch them. . . . . but they are in peace" (Wisd. iii. 1–3.

Point III. Consider the death of the wicked, the death of Judas:

i. He died in sin: neglect to conquer his besetting sin, covetousness, led to the betrayal of his Master, to his bad death. Are we neglecting to fight against besetting sins?

ii. He died without GOD: Alone, without hope, without prayer, without priest! Are we learning habits of prayer now, that we may use them then? Are we frequenting all the Sacraments now? Is it possible that we are living without GOD? Think of the end of Judas, and pray, "From final impenitence deliver us, O LORD."

iii. He went to his own place (Acts i. 25). Not the place that GOD had prepared for him, from that he fell, but to the place for which he had prepared himself. GOD has prepared for me a place in heaven; for what am I preparing myself?

Conclusion. What is death? The end of the struggle; not defeat, but conquest. Sin can do no more; I am beyond its reach—temptation, sorrow, suffering, all left behind. What is death? The opening of the prison door that invites the poor captive of the night into the precious liberty of the everlasting day. What is death? The topmost rung of the ladder of life I have so long been climbing; the goal of the great race I am so wearily running; What is death? Light! Joy! Life! Gain! Freedom! Victory! "Let me die the death of the Righteous, and let my last end be like His!"

SERMON XXVIII.

GOOD FRIDAY.

The Piercing.

"*And again another Scripture saith, They shall look on Him Whom they pierced.*"—S. John xix. 37.

Introduction. How marvellous is the attraction of the Cross! "*I, if I be lifted up from the earth, will draw all men unto Me*" (S. John xii. 32). How literally true! for sooner or later, in sorrow or hate, in penitence or fear, for pardon or judgment, all must be drawn to the Cross to look on Him Whom they pierced.

For over eighteen hundred Good Fridays, love has drawn an ever growing multitude to the Cross, to hear that question, "*Is it nothing to you all ye that pass by? behold, and see if there be any sorrow like unto My sorrow*" (Lam. i. 12), to look on Him Whom we pierced by our sins, to pray with David, "*Deliver me from blood guiltiness, O* GOD" (Ps. li. 14), from the Blood which my sins caused to flow, from my share in the guilt of Thy Passion! to cry with the Jews, though in a far different sense, "*His Blood be on us, and on our children*" (S. Matt. xxvii. 25). On us, and on them, to cleanse us from our sins.

Point I. Let us inspect and examine the wounds we have made:

i. The Brow pierced by the Crown of thorns. How

many a thorn have I added to that Crown by my sins of thought!

ii. The Hands pierced with nails; and my sins of act the hammers which drove those cruel nails into Hands, which are ever raised over me in blessing.

iii. The Feet also pierced with nails; because my feet have so often walked in the counsel of the ungodly, and stood in the way of sinners (Ps. i. 1).

iv. The Tongue parched and cleaving to the gums (Ps. xxii. 15) to expiate my many sins of word.

v. The Heart pierced by the spear; pierced again and and again by my ingratitude, and cruel neglect.

Point II. Let us resolve to pierce ourselves instead of JESUS, to crucify ourselves with Him:

i. Our thoughts; to bring them into captivity to the obedience of CHRIST (II Cor. x. 5).

ii. Our acts; "*Whatsoever ye do in word or deed, do all in the Name of the* LORD JESUS" (Col. iii. 17).

iii. Our ways; "*O that my ways were made so direct: that I might keep Thy statutes*" (Ps. cxix. 5).

iv. Our lips; "*Set a watch, O* LORD, *before my mouth: and keep the door of my lips*" (Ps. cxli. 3).

v. Our heart; "*My heart is fixed, O* GOD, *my heart is fixed*" (Ps. lvii. 8), yes, after looking upon the cross crucifixed, broken with that broken Heart; for "*a broken and contrite heart, O* GOD, *shalt Thou not despise*" (Ps. li. 17).

Point III. If we do not draw near to the Cross now in love, if we do not look on Him Whom we pierced in sorrow and penitence, then alas! for us there is another day, when "*shall appear the sign of the Son of Man in heaven:*

and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (S. Matt. xxiv. 30). Another day when "*every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him*" (Rev. i. 7).

Let us thank GOD, Who has called us to repent of our sins now, that we may find mercy in that day of His Coming to judgment.

SERMON XXIX.

EASTER EVEN.

The Watch by the Tomb.

"*And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.*—S. Matt. xxvii. 61.

Introduction. Easter Even, a time for serious meditation, a time for earnest resolutions, a holy calm, a short breathing spell between the agonizing sorrows of Good Friday and the tumultuous joy of Easter Day.

Point I. Joseph of Arimathea had tenderly laid the Body of JESUS in his own new tomb, and, having rolled a great stone to the door of the sepulchre, had departed. But Mary Magdalene and the other Mary remained sitting by the tomb, watching. And what were their thoughts?

i. Of the past:

(*a*) A vision of marvellous loveliness, a Being of unspeakable goodness had crossed their lives; they had been privileged to come in contact with His life and work. What a life of beauty! What a work of mercy!

(*b*) How high their hopes had risen, as splendid possibilities for poor humanity seemed to open out in the new teaching! How their hearts had burned within them at His words! How bright their future seemed!

(*c*) And now it was all over! Their Sun had set in the tomb! One short day of horror, they had followed Him from place to place, they had seen the sudden change of popular feeling, had heard the horrid shouts, Crucify, Crucify! They had beheld the way of the Cross, Calvary, the burial, and now they sat by the tomb, and thought quietly of what they had experienced, tried to understand, perhaps recalling his warnings that this would happen.

ii. And then they looked forward:

(*a*) What was there to live for now? He was dead; surely the world has lost all for them.

(*b*) But He had said that He would rise again. What did that resurrection mean? Would it be to come back to the old life? or what?

(*c*) What was to be done in the present? So little; they could prepare spices, and go as early as the law allowed them when the Sabbath was passed, to bring their offerings to the tomb.

Point II. Is not this a typical Easter Eve? We have followed step by step what they saw, and now it is all over, and some, like Joseph of Arimathea, having seen

JESUS laid in the tomb, have departed, perhaps to necessary work, and we are privileged, like the Maries, still to sit by the tomb, and watch, and think:

i. Of the past:

(*a*) What has this Lent been to us? We began with so many holy desires, so many good resolutions. How have they been kept?

(*b*) How much ground has been gained? It has been, has it not, a Lent with JESUS? And He has called us to "*go up higher*" (S. Luke xiv. 10). Higher than He found us at the beginning of Lent. Have we tried to obey, and what steps forward have we taken?

(*c*) We began Lent, too, did we not, with a definite battle to fight against some besetting sin? What has been the history of the campaign? How far have we conquered?

ii. And then to look forward,—Easter will soon be here:

(*a*) With its joys; spiritual joys, but the world will try to mix with them till the spiritual joy of the risen life has been well nigh forgotten in the worldly joy which has claimed us.

(*b*) With its danger of reaction; how we should realize this, and guard against it by keeping up at least some rule of devotion! if we give up Lenten fasting and penitence, do not let us give up all Lenten prayers, and meditation, and services; keep up some, at least, to Whitsuntide.

(*c*) And then the old sin will come back again to tempt (as it always has). Watch against the first inclination to yield.

Conclusion. Use well this Easter Eve for calm anticipation of future difficulties, for solemn resolutions to be

faithful, and then seal them to-morrow with the glorified Body of the Risen LORD, which is His Easter Gift to your soul.

SERMON XXX.

EASTER DAY.

The Result of the Struggle: Life.

"*For as yet they knew not the Scripture, that He must rise again from the dead.*"—S. John xx. 9.

Subject. Last Sunday we spoke of the End of the Struggle, as far as this world is concerned, but how little can we estimate here the results of the Struggle. It will be one of the joys of the greater Easter Day, that they will be manifested then, and they are summed up in the one word, Life! but what a life! not like the life here which was but a succession of deaths, but a life that shall last for evermore!

Point I. Consider some of the elements of this life:

i. It is a life which has passed through death and conquered it. "*I am He that liveth, and was dead; and, behold, I am alive for evermore*" (Rev. i. 18). Death will be but the dark background to show up the brightness of that life.

ii. It is a life in which will be seen the results of all the struggles of earth; not one moment of this life but will have its result there; and the special color, so to speak, which

shall be our joy and glory there, will be the result of the special struggle we perhaps loathed and almost refused whilst here on earth.. Like a veteran army returning from a glorious campaign, bearing some scars which tell of the severity of the fight, but laden with the trophies of victory!

iii. In that life will shine forth all the virtues which have been developed here; in that life will be the beatification of all the senses, which have been disciplined here.

iv. It will be a life which knows no ending. Here to spoil every joy is the thought it will not last, there will be the consummation of all joys without one sorrow, and eternal.

Point II. Consider that in this life each part of our nature will have its joy, will find its perfection.

i. The body, so slothful here, so full of pain, so gross, so often the instrument of temptation, there will be endowed with impassibility, subtlety, agility, and brightness.

ii. The soul, here the battle ground of life, often torn, distracted, and wounded in the fray, there will have all its powers infinitely intensified: The Intellect with piercing gaze beholding the mysteries of God, the Memory with grateful joy recalling His goodness and mercies. The Will with unwavering steadfastness fulfilling His purposes, and the Affections with unwearied bliss pouring forth the treasures of their love.

iii. The spirit, with its essential attraction toward God, free from all that trammelled it here, drinking in the life of God, and finding its everlasting satisfaction.

Conclusion. And all this depends on the struggle here. Oh, never weary, never give up. Struggle on, the

eyes of heaven are on you, the hopes of heaven are for you, the joys of heaven await you, the life of heaven is your reward!

SERMON XXXI.

LOW SUNDAY.

The Easter Gift: Peace.

"*Then . . . . came Jesus and stood in the midst, and saith unto them, Peace be unto you.*—S. John xx. 19.

Introduction. What a wondrous prophecy of Good Friday and Easter we have in the story of our LORD stilling the tempest at sea, when His disciples awoke Him, and He said, Peace, be still; and there was a great calm (S. Mark iv. 39). The ship the type of the Cross, the Ark of the true Noah, in which He passed through the Floods. His day's work done he said, "*It is finished*," and, having commended Himself into His Father's Hands, He bowed His Head and slept the deep sleep of death, resting on the hard bed of the Cross, His only pillow the Crown of thorns. Round Him raged the storms of the world, raised by the agency of Satan; the powers of darkness had done their worst; for a time they seemed to have triumphed. The tempted Apostles trembled at the violence of that storm, and their faith seemed to fail; but He awoke from the sleep of death, arose from the hard bed of the grave, appeared to His terrified Apostles, and said "*Peace be unto you*," and there was a

great calm, the calm of Easter, of the Resurrection life. What a contrast there is in the Gospels! the narrative of the Passion, like a great storm, and then Easter Day, and all is changed; we seem to be reading almost of another world, a great calm seems to have fallen on everything, a mysterious quiet, broken by whispers of Peace; Peace, the Gift of Easter.

Point I. On the third Sunday in Lent we were warned against the dangers of a false peace. Let us now consider some of the characteristics of our LORD'S Easter gift of true Peace:

i. It must be the result of war, and war ending in victory:

(*a*) So we find even in this world; nations which are at peace have passed through times of war, and peace has followed victory.

(*b*) So in heaven itself; we read that once there was war, when "*Michael and his angels fought against the dragon*" (Rev. xii. 7). Now all is peace.

(*c*) So with our LORD; there was the battle of life, the struggle with temptation, the Agony in Gethsemane, the battle on Calvary by which victory was won, and then the gift, which He had purchased at so great a cost, Peace. "*For He shall speak Peace unto His people, and to His saints, that they turn not again*" (Ps. lxxxv. 8.)

(*d*) So with ourselves; War first, then Peace; for our LORD tells us, "*I came not to send peace, but a sword*" (S. Matt. x. 34); and again, "*In the world ye shall have tribulation: but be of good cheer; I have overcome the world*" (S. John xvi. 33). No peace is worth having which has not

been won by war. We must have our Good Friday if we are to enjoy the Easter gift.

ii. It requires for its preservation constant preparation for war:

(*a*) So we find nations now at peace contending with one another in maintaining mighty armies, and always preparing for war, because they realize that it is the only way to keep their peace.

(*b*) So with ourselves; after we have fought the battle and won the victory, we must be vigilant and ready for other battles, knowing that thus only can we retain the peace that we have won.

iii. It is an interior peace not necessarily accompanied by exterior peace also:

(*a*) It is not immunity from struggle, but safety in it.

(*b*) It is not freedom from the storm, but power to walk on the waves.

(*c*) It is the foretaste of the perfect peace of heaven, as Easter is the prophecy of heaven.

(*d*) It is the possession of JESUS, Who is our Peace (Eph. ii. 14).

SERMON XXXII.

SECOND SUNDAY AFTER EASTER.

The Allegory of the Good Shepherd.

"I am the Door: by Me, if any man enter in, he shall be saved, and shall go in and out, and find pasture."—S. John x. 9.

Introduction. The Allegory of the Good Shepherd, part of which forms the Gospel for to-day, gains much of its significance from the occasion and circumstances under which it was spoken. It was one of the crises of our LORD'S ministerial life. In the preceding chapter we read, that after the fullest investigation into the miracle of the healing of the man born blind, and the clearest evidence as to the facts of the case, the authorities of the Jewish Church had agreed, "*that if any man did confess that He was* CHRIST, *he should be put out of the synagogue*" (S. John ix. 22). Until this period CHRIST'S discipleship involved no distinct disability in regard to the Jewish religion; now a definite act of exclusion is agreed upon, and so the moment comes for our LORD to invite those who had been thus driven out to take refuge in His new Kingdom, and in the Allegory of the Good Shepherd, with its intense simplicity but inexhaustible depth, our LORD sets forth the conditions, privileges, and responsibilities of that Kingdom of which He tells them that He is the Door.

I would venture to suggest that the words of the text are

an epitome of the whole Allegory, clearly stating, as they do, the results to the individual of incorporation into CHRIST. They are summed up under three heads; and I would draw your attention to the marvellous way in which they anticipate, and fulfil, the needs, and the cravings of human nature.

Point I. "*By Me, if any man enter in, he shall be saved.*"

All will agree that the first instinct of human nature is Self-preservation. We are all familiar with thrilling stories of the extreme tenacity with which men cling to life, of the terrible hardships they will endure to preserve life. So our LORD promises that the first result of entering His Kingdom shall be "Salvation," "*he shall be saved*," the preservation of life, not merely of that *Βίος* which we live, but of that *Ζωή* by which we live. Let us pause to consider whether we are so in that kingdom, that we are cultivating the true life. He is the Life; to be incorporated into Him must be indeed to live!

Point II. "*And shall go in and out.*"

The next instinct in the order of nature is the love of Liberty. Man's first craving is for life, but life without liberty is so unendurable that history is largely a record of the struggles for liberty of patriots, who willingly laid down life in the effort to gain liberty. So our LORD'S next promise is that His service shall be perfect freedom, "*By Me, if any man enter in, ... he shall go in and out*," and here let us remember the distinction between liberty and license, the compatibility of liberty and law; for liberty has been well defined as "the power of a living being to

act without hindrance according to the true law of its life."

Point III. "*And shall find pasture.*"

The third need of man is, that without which neither life nor liberty could be prolonged, Food. In life man has a gift conditioned by the law that he must eat, thus conditioned to teach him dependence on GOD. Man has appetites mental and moral as well as physical. Man craves to know and to love, the world tries to satisfy these appetites and fails, CHRIST here reveals the great truth that in His Kingdom by incorporation into Him, man shall find pasture, satisfaction for every lawful craving of his nature.

Conclusion. In other parts of the marvellous allegory other laws of CHRIST'S Kingdom are revealed, but surely in this wondrous verse is summed up man's greatest desires, Life, Liberty, and Love!

SERMON XXXIII.

THIRD SUNDAY AFTER EASTER.

The Two Ways of Seeing Christ.

"*Do ye inquire among yourselves of that I said, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me.*"—S. John xvi. 19.

Introduction. In these words which so perplexed His disciples, our LORD was preparing them for His de-

parture, and for the new relationship in which He should stand to them through the operation of the Holy Ghost.

Point I. *A little while and ye shall see me no more* (the best MSS. have οὐκέτι for οὐκ). "*Ye shall see*" here is θεωρεῖτε, the verb θεωρεῖν strictly refers to physical sight, and θεωροί are spectators. In this sense after our LORD'S death they could no more see Him thus (except when He willed thus to manifest Himself). "*And again, a little while, and ye shall see Me.*" Here the "little while" refers to the day of Pentecost, and the consequent gift of the Holy Spirit, which should enable them to see Him after a new manner,—the words "*ye shall see*" are ὄψεσθε, and here the verb ὁρᾶν refers to spiritual perception, to that sight which they should have through the power of the Holy Ghost, which, while it was different altogether in kind, was also greater in that it extended to an apprehension of CHRIST, which they could not have then, and which should grow until it found its full consummation in the Beatific Vision in Eternity.

Point II. But the words have their application to us also, and are especially appropriate for Easter thoughts.

We, too, like the Apostles, begin by seeing CHRIST only in an inferior way as spectators of His life, as recorded in the Gospels. We read of Him, and with more or less distinctness bring before us the events of His life, as we might the history of any great man. We learn many interesting facts about Him, what He said and did, in a word, we begin by *knowing about* CHRIST. But our LORD says, In a little while ye shall see Me. Not with this mere natural knowledge, but by the gift of spiritual sight, and if we

have this sight and are using it, we pass from knowing *about* CHRIST to knowing Him personally, experimentally, as our LORD, and SAVIOUR, and All!

This sight is exercised and deepened by the practice of Meditation, and Easter calls us to look beyond the grave, to see Him in His glorified life.

Point III. These two kinds of sight are more clearly distinguished when we recall that our LORD said, "*The Spirit of Truth, Whom the world cannot receive, because it* **seeth** *Him not*" (S. John xiv. 17). *θεωρεῖ*. Here again we have the first kind of sight, physical sight; the world seeth not the Spirit, because it has only natural sight, and He cannot make Himself visible to the mere eyes of nature.

We have the eyes of the Spirit. Are we using them? Are we developing them? It is true of spiritual faculties as well as natural, that while they are developed by exercise, they become atrophied by disuse.

And true it is that some never see spiritual things, because they never cultivate any other sight than that of nature. How many need to cry with the blind man, "LORD, *that I might receive my sight*" (S. Mark x. 51).

Does Easter mean for us anything more than a cessation of Lenten penitence? Does it mean a life hid with CHRIST in GOD? a glorious vision of a world beyond?

SERMON XXXIV.

FOURTH SUNDAY AFTER EASTER.

The Paraclete and the World.

"It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged."—S. John xvi. 7–12.

Introduction. We hear these words read very often; how few even try to understand them. Yet like all S. John's Gospel, the thought is intensely clear and consequent. The Gospel for to-day forms a distinct section of our LORD's last address, and falls into three well-defined divisions:

i. His departure coupled with the Advent of the Paraclete (vv. 5–7).

ii. The Conquest of the world through the agency of the Paraclete (8–12).

iii. The personal operation of the Paraclete as the means of this conquest (13–15).

Let us confine ourselves to the second of these divisions, the office of the Paraclete toward the world.

Point I. The significance of the title, the Paraclete. Our rendering, the Comforter, which crept in through the Vulgate, is inaccurate, as *Παράκλητος* is passive, not act-

ive, and we find the active form corresponding to it in the Septuagint, *Παρακλήτωρ* (Job xvi. 2). *Παράκλητος*, which occurs in 1 S. John ii. 1. is there rendered correctly, Advocate, *i. e.*, one who is called to one's aid. It is a forensic term, and generally used of the advocate for the defence; this is exactly its use here, where it is coupled with another legal term, *ἐλέγξει*, to convince (not to reprove) of wrong or error.

Point II. The coming and work of the Paraclete is here connected with our LORD'S departure and its sad surroundings; and the conviction of sin, righteousness, and judgment has primarily a reference to the world's wrong view of our LORD'S death; this is clearly proved by CHRIST'S explanation of the text, which shows that in this sense the office of the Holy Ghost is to bring home to the world the true nature of the *invisible* drama consummated on the Cross.

The Paraclete will convince the world:

i. *Of sin, because they believe not on Me.*" The Jewish world's idea of sin was confined to the extortions of publicans, and the infractions of the Levitical law; so they rejected and condemned our LORD, because of His apparent breaking of the Sabbath, and what they termed blasphemy. The Paraclete will convince the world of a state of sin, not on these lines, but because of unbelief, that they have rejected and crucified the Messiah, and lost the very opportunity for which they professed to be waiting.

ii. "*Of righteousness, because I go to My Father, and ye see Me no more*": The Jewish world prided itself on its legal righteousness, and meritorious works, and condemned JESUS as a malefactor. The Paraclete will reverse this sen-

tence, assigning perfect righteousness to the crucified CHRIST, as proved by the fact of His Ascension, that He goes to His Father, and will convict His judges of the greatest sin the world has seen, unbelief in its GOD, and crucifixion of the One sinless One.

iii. "*Of judgment, because the prince of this world is judged*": This, our LORD shows, does not refer to any condemnation of the Jewish world on account of this sin, for it is the office of the same Paraclete to lead some to penitence. One only, the prince of this world, Satan, is finally judged, irrevocably condemned, and deprived of much of his power; for hitherto Satan's hate had only been displayed toward the guilty; now he has assailed the life of the perfectly righteous One. As S. Ambrose says, "The Wolf seizes the LAMB of GOD, and finds his jaw broken on the Rock of Ages."

Point III. But the Paraclete still convinces the world of sin, of righteousness, and of judgment:

i. Are we following the world in considering only certain flagrant violations of the Moral Code as sins, and forgetting that the greatest of all sins is unbelief, neglect of the claims of JESUS CHRIST?

ii. Are we accepting the world's standard of righteousness, the fulfilment of our duty as citizens, and forgetting that the only possible righteousness is that incorporation into CHRIST, that life hid with CHRIST in GOD, by which even now we live as citizens of a better world, and have our "conversation in heaven" (Phil. iii. 20)?

iii. By neglect of the reproof of the Holy Spirit are we remaining in a state of worldliness and sin, and so involving

ourselves in a participation in the judgment of the prince of this world?

Conclusion. The work of the Holy Ghost is to reveal the profound revolution which has been wrought by the Crucifixion in the spiritual domain. The world, righteous in its own eyes, is declared sinful, the condemned malefactor proved sinless, and the crime traced to its true author, Satan. Some such revelation will be that of the great day of judgment, when all wrongs will be righted.

SERMON XXXV.

ROGATION SUNDAY.

Prayer: Its Helps and Hindrances.

"*Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you.*"—S. John xvi. 23.

Introduction. Rogation Sunday, when, like Elisha of old, we are called to follow our Master in His last journey, that we may behold the glory of His Ascension, and receive the double portion of His Spirit. Rogation Sunday, when, like Elijah, He says, "*Ask what I shall do for thee, before I be taken away from thee*" (II Kings ii. 9). "*Ask, and ye shall receive*" (S. John xvi. 24).

Subject. My subject is Prayer, some of its helps and hindrances. Let us take four of each.

Point I. The Helps to Prayer:

i. Faith; "*And all things, whatsoever ye shall ask in*

prayer, **believing**, *ye shall receive*" (S. Matt. xxi. 22). Faith like the centurion, who, when our LORD said, "*I will come and heal him*," replied, "*Speak the word only and my servant shall be healed*" (S. Matt. viii. 7, 8); like the nobleman, who, when our LORD said, "*Go thy way: thy son liveth*," believed so entirely that he did not go home till the next day (S. John iv. 50–53). A faith which shows itself in action, when we act as if we believed that our prayers were heard.

ii. Fervency; "*The effectual fervent prayer of a righteous man availeth much*" (S. James v. 16). As a quaint writer has said, "GOD does not care for the Arithmetic of our prayers, how many they are; GOD does not ask about the Geometry of our prayers, how long they are; nor about the Rhetoric of our prayers, how eloquent they may be; nor about the Theology of our prayers, how correctly they may be expressed. He cares only for their earnestness."

iii. Resignation; "*O, My Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt*" (S. Matt. xxvi. 39). For all prayer must have ex- expressed or implied, "Thy will be done."

iv. Perseverance; "*And He spoke a parable unto them to this end, that men ought always to pray, and not to faint*" (S. Luke xviii. 1). Two parables, indeed, for we must add, "the friend at midnight" (S. Luke xi. 5–9), both peculiar to S. Luke. And if we observed these four conditions of good prayer, how wonderful would be the result on our life.

Point II. The Hindrances to Prayer:

i. Want of preparation; how often distractions of thought are due to this; we have entered into the chamber of our

soul, but we have not shut to the door, and the atmosphere of the world is all around us with its plans and interests. Always pause before beginning to pray, and make an Act of the realization of God's Presence.

ii. Irreverence of posture; a slovenly, lazy, comfortable posture, how much it has to do with our difficulties in prayer! Prayer is a spiritual exercise, but the body has great power to retard the spirit.

iii. Peevish petulance of petition; as S. James says, "*Ye ask and receive not, because ye ask amiss*" (S. James iv. 3). How humble and gentle should be our prayers!

iv. Careless, thankless forgetfulness of what we have prayed for; we should go out to watch our opportunity to co-operate with God in obtaining our petitions. Have we prayed to be delivered from some special temptation? Watch during the day against that temptation, and when it comes, remember your prayer, and use the grace which is in you.

Conclusion. Prayer is the atmosphere of the soul, and if our souls are to be healthy it is of as much importance that our prayers should be good as that our bodies should breathe pure air. We all know the insidious disease malaria, and what the word implies, the inhaling of a poisoned atmosphere. How many suffer from spiritual malaria, from bad prayers!

SERMON XXXVI.

ASCENSION DAY.

The Significance of the Ascension.

"*So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right Hand of God.*"—S. Mark xvi. 19.

Introduction. How many are the thoughts which crowd upon us, as we strive to grasp the reality and significance of our LORD'S Ascension!

Point I. It was the end of the work of Redemption. Begun in the humiliation of Christmas, when to deliver man "He humbled Himself to be born of a Virgin," that work finds its end in the glorious exaltation of the Ascension, when He that humbled Himself was indeed exalted. It was the end of all that life of obedience, which the first half of the Christian year calls us to study, the end of all those mysteries of sorrow, which we contemplated in Lent, the end even of His glorious Resurrection, for He said, "*Touch Me not; for I am not yet ascended to My Father.*"

Point II. It was the final triumph of Goodness. When we saw those dear Hands, which had been occupied only in works of love, those dear Feet, which had gone on so many errands of mercy, nailed to the Cross, it seemed as though goodness had been utterly defeated.

And is it not often a sore trial now to see the wicked "*flourishing like a green bay tree*" (Ps. xxxvii. 36), while

the good suffer and are wronged? The Ascension reminds us that there is another life, where the judgments of this world may be reversed, and "*They that sow in tears shall reap in joy*" (Ps. cxxvi. 6), another world in which we shall see the final triumph of goodness, and the utter destruction of sin.

Point III. It was the Exaltation of Humanity. Humanity, with all its splendid hopes, had never dreamed of any future like this. Humanity, in its sorrows and disappointments, in its weakness and sin! Was it possible that GOD could stoop so low to lift man up so high? Humanity taken into GOD, and reigning at the Right Hand of the Father!

Point IV. It told of the continuity of Life. It was the same JESUS, the Son of Mary, Who had lived and died on earth. That life of sorrow, but of wondrous beauty, finds its fruition in a better world than this, but it is the same life; death has not altered it, only freed it from the trammels of earth.

Point V. It inaugurated the Reign of Blessing: "*And He lifted up His hands and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven*" (S. Luke xxiv. 50, 51). The last sight of Him is with Hands raised in blessing, and so we now live under the benediction of those uplifted Hands, for, "*When He ascended up on high, He led captivity captive, and gave gifts unto men*" (Eph. iv. 8. Let us realize that all gifts, both spiritual and temporal, come from Him, and so live that His benediction may be able to rest on all that we do.

SERMON XXXVII.

SUNDAY AFTER ASCENSION DAY.

The Continual Presence of Christ.

"*Lo, I am with you alway, even unto the end of the world. Amen.*" —S. Matt. xxviii. 20.

Introduction. It is at first sight strange that, while the Ascension is one of the Church's greatest feasts, so little should be said about it in the Gospels; no mention of it in either S. Matthew or S. John, one verse only in S. Mark, two in S. Luke. Why is this? Because the whole forty days was an Ascension. As our LORD said to S. Mary Magdalene, even on Easter Day, "*I am ascending to My Father*," etc. (*ἀναβαίνω*) (S. John xx. 17). Then He said, "*I am not yet ascended*," nor was the Ascension completed till He had passed through the Nine Choirs of Angels, and reached the Right Hand of GOD the Father. This, then, was simply His last appearance, His last farewell.

Point I. How paradoxical it seems, "*Lo, I am with you alway*," when He was just about to depart. But surely this was just what our LORD had been teaching them—to trust in His continual presence, even though unseen. So we find that most of our LORD's recorded appearances during the forty days were to those in some difficulty or trouble. He appears to S. Mary Magdalene in her sorrow, to S.

Peter in his penitence, to the two disciples in their doubt, to S. Thomas in his unbelief, to the fishermen in their work; thus teaching that He is always with them, and ready to help in every time of need, and, when they have learned the lesson, He says, "*Lo, I am with you alway*," and the cloud receives Him out of their sight.

Point II. That they had learned the lesson we see by their actions after Pentecost; they no longer craved for His natural presence; they found His spiritual presence all they needed. Yes, for the operation of the Holy Ghost brought CHRIST to them in a far more intimate and efficient union. Before, they listened to His words and followed Him from place to place, now, through incorporation into His Body, they have Him in Sacramental union, in a oneness so real that they are identified with Him, and are able to do all things through Him (Phil. iv. 13).

Point III. So with us, who are still keeping the festival of the Ascension, no thought can be more helpful, no doctrine more practical, than that of our LORD'S abiding though unseen presence in His Church, aye, and in the soul of each individual Christian.

Observe the peculiar wording of the text. It is not "*I am with you* **alway**," but "all the days" (*πάσας τὰς ἡμέρας*), that is, all the days appointed of the Father unto the end of the world, the days known only to the Father (S. Matt. xxiv. 36).

It is a striking coincidence, if nothing more, that S. Matthew's Gospel begins with the prophecy of Isaiah, "*They shall call His name Emmanuel, which being interpreted is, God with us*" (S. Matt. i. 23), and ends with the promise,

"*Lo, I am with you alway.*" S. Matthew is the Evangelist of "the Kingdom of heaven," and the essence of that Kingdom is CHRIST'S presence.

Conclusion. Let us strive to realize more earnestly CHRIST'S last promise, and to seek His help in all our needs.

SERMON XXXVIII.

WHITSUN DAY.

The Birthday of the Church.

"*And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost*"—Acts ii. 2–4.

Introduction. The Festival of the Holy Ghost is the Birthday of the Church, and, indeed, it is the festival of birthdays, for the Holy Ghost is the LORD and Life-Giver (*ὁ Ζωοποιός*). Passing over His agency in the Incarnation, let us consider some of its aspects in the birth of the Church.

Point I. The Church as the Body of Christ (Col. i. 24):

i. The body of Adam was made of the dust of the ground, and then GOD breathed in the Spirit of life, and man became a living soul (Gen. ii. 7).

ii. So our LORD, out of the dust of fallen humanity made as it were, the framework of His mystical Body, the Church,

and on Whitsun Day, by the descent upon it of the Holy Ghost, it became indeed instinct with divine life.

Point II. The Church as the Bride of CHRIST (Rev. xxi. 2):

i. Eve was taken from Adam's side while he slept (Gen. ii. 21).

ii. So while CHRIST slept the sleep of death upon the Cross, His side was opened by the soldier's lance, and there came forth water and blood (S. John xix. 34), as S. Augustine says, "The type of the Sacraments, by which the Church is formed," through the agency of the Holy Ghost.

Point III. The Church as the Ecclesia of CHRIST (Heb. xii 23):

i. The Church in the wilderness "called out" by GOD from Egypt, but helpless till led by the Pillar of a cloud by day, of fire by night (Exod. xiii. 21).

ii. The Pillar is the Church (1 Tim. iii. 15), like the Israelites, a crowd of poor bond slaves of Satan, "called out" from the darkness of the world, to be inspired by the Holy Ghost, and by Him led through the wilderness of this world (S. Matt. iv. 1, Rom. viii. 14), under His shelter by day, guided by His light by night.

Point IV. The Church as the Temple of GOD (Eph. ii. 21).

i. Solomon's Temple, reared with such skill and care, and yet but the empty shell, until the fire came down from heaven, and the glory of the LORD filled the house (11 Chr. vii. 1).

ii. So those gathered by our LORD with such love and care, are all with one accord in one place, waiting for the

fire and the cloud to fill them, "*And they were all filled with the Holy Ghost.*"

Conclusion. And we are members of CHRIST'S Body, children of His Bride, living stones of His Temple, and to-day is our birthday, for by the operation of the Holy Ghost were we born of GOD (1 S. John, v. 1).

SERMON XXXIX.

TRINITY SUNDAY.

The Need of Dogma.

"*Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*"—S. John iii. 5.

Introduction. There is a special fitness in having the story of Nicodemus as the Gospel for Trinity Sunday, the day on which we commemorate that dogma of our faith, so essential, and yet so far above our mere natural intellect, the doctrine of the Holy Trinity. What imparts to the scene its deep interest is that we not only see our LORD dealing with a human soul, but what is so much needed to-day, we learn from His example how we ought to deal with a certain class of souls, the rich and influential, who, from various causes, are unwilling to accept in their fulness the claims of CHRIST, and who expect, and indeed demand, that our LORD'S teachings shall be watered down to suit their views, and, alas! too often gain their demands, to the great injury

of their own souls, and to the lasting disgrace of the Church of CHRIST. As to the faith and morals of the poor and sinful, the Christian world to-day is clear and dogmatic, but as to the opinions and lives of the rich and powerful, there is a tendency to be very vague and loose.

Point I. Some causes of the objection to dogmatic teaching:

i. Wealth, or its equivalent in power, social position, etc. There are many like Nicodemus, who, while secretly feeling the claims of CHRIST, realize that they are quite incompatible with retaining their present selfish, worldly, luxurious mode of living; and they come to see if some exception cannot be made in their case, and a laxer rule in faith and morals tolerated.

ii. Cowardice: There are those like Nicodemus, who wish to order their inner lives, to some extent, at least, by CHRIST'S laws, but whose social or political position brings them in contact with others, who openly disregard such restraints, and are practically the enemies of CHRIST; and while these men are unhappy in this atmosphere, they have not courage to stand up for CHRIST, as, for example, Nicodemus in the Sanhedrim.

iii. Sloth: Again, there are those like Nicodemus who, recognizing the beauty and truth of the religion of JESUS, as taught in its fulness, and meaning some day really to break from all else and give themselves to Him, from Sloth put off the necessary effort, and, while holding the faith in theory, do not practice it; *e. g.*, men who believe in Absolution, but have not yet made their first Confession. Nicodemus, when another of his own order, Joseph of Arimathæa, set him the

example, was bold to confess CHRIST, but how much of blessing he lost in those three years of struggling against Conscience.

Point II. CHRIST wants our souls, not our patronage:

i. It was to save souls from sin that CHRIST lived and died, not to rally around him the rich and powerful of this world; and there is only one way to help the soul, by the use of the Sacraments, through which the grace of CHRIST is conveyed to it. So, when Nicodemus said, "*Rabbi, we know that Thou art a teacher come from* GOD," our LORD rejected the proffered patronage, and replied, "Except you are baptized you cannot enter God's Kingdom." How many of the rich and powerful now are willing to patronize the earnest work of Catholic priests among the poor and sinful, but they do not wish to apply their method to themselves!

ii. Some are not sure whether they accept all the doctrines of the Church, and uncertainty about their *Credenda* often leads to uncertainty about *Agenda*, or, as S. James puts it, "*A double-minded man is unstable in all his ways*" (S. James i. 8). Want of dogmatic faith leads to laxity of morals.

iii. But does not the fault rest largely on the clergy for not teaching with authority what such men must believe and do? Some excuse themselves by quoting S. Paul, "*I have fed you with milk, and not with meat*" (1 Cor. iii. 2), but S. Paul told them distinctly it was because they were carnal; he did not recommend that diet for earnest Christians, and he certainly would never have been satisfied to have allowed his flock to continue on it.

Point III. The duty and need of dogmatic teaching in faith and morals, as evidenced by our LORD:

i. He begins by insisting on the necessity of Sacramental grace, and when Nicodemus objects to this teaching, and asks, "*How can these things be?*" our LORD, instead of saying, "Oh, well, it is not necessary *for you*," goes on to repeat it even more emphatically, while declining to explain the manner, but by an illustration from the wind, showing how far beyond explanation it is; observe there is not the slightest compromise made to win the rich ruler. Christianity is the same for all, and Sacramental grace as necessary for the rich as the poor.

ii. Then CHRIST goes on to teach the dogmas of the Incarnation (v. 13) and Atonement (v. 14). Indeed, to give a summary of the principal truths of Christianity.

iii. On a similar occasion, when teaching about the Holy Eucharist, and when many of His disciples left Him on account of the demands on their faith which His doctrine made, He did not modify or explain, but let them go, saying to the twelve, "*Will ye also go away*" (S. John vi. 66, 67)?

Conclusion. Let the Preacher ask himself if he can say as S. Paul did in his preaching, "*I have not shunned to declare unto you all the counsel of* GOD" (Acts xx. 27). Let each individual ask himself if he believes all the Catholic faith, and observes all the precepts of the Church.

SERMON XL.

FIRST SUNDAY AFTER TRINITY.

Dives and Lazarus.

"*There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs, which fell from the rich man's table: moreover, the dogs came and licked his sores.*"—S. Luke, xvi. 19-22.

Introduction. The main interest in this Parable is its revelation of another world, and its dramatic contrast between the lives of two men here and hereafter; but there are other lessons suggested by it, and to-day let us take one, the practical lesson of the danger of the neglect of humble duties.

With what a masterly hand the picture is sketched; a few strokes only, but we seem to see both men before us in very life. There is the rich man, influential, popular, with his philanthropic hobbies probably, and his crowd of admiring friends. He goes forth every day to his work, perhaps as a public spirited citizen, and so each day passed the poor beggar at his gate. We are not told that he was what the world calls a wicked man; indeed, the only fault which is either mentioned or implied is his neglect of this one poor beggar.

Subject. In our own lives, how often the work God gives us to do seems so humble, so uninteresting. We feel

within us a capacity for greater things, if only obstacles could be removed, and we could obtain a congenial sphere for work. We see so many openings in the world, and we feel sure our vocation, our mission, should be a great one, and we wait impatiently for an opportunity in some sense worthy of our abilities.

Point I. Here two temptations assail, two wrong paths offer themselves:

i. To sit down and do nothing, waiting for obstacles to be removed, and so, perhaps, to waste our life, like the countryman in Horace:

> "Rusticus exspectat dum defluat amnis: at ille
> Labitur, et labetur in omne volubilis ævum."
>
> —*Horace, Epist Lib.*, 1 *Ep. ii.* 42.

ii. To go out like Dives, and do something to which we are not called, whilst we are neglecting the humble duties of home life.

Point II. The epitome of this Parable is that "Charity begins at home," by doing the work which awaits us at our own door. And this is especially the case with women. In this restless age, among the many new questions which confront us is the so-called emancipation of woman, emancipation that is from home life, from what have ever been considered woman's duties. Sometimes this encroachment of woman on the sphere of man's work is an economical necessity, almost always it is a social calamity!

i. The strength of a nation is its **homes**; the centre and magnet of the home is the woman. But in the present day of talk about Woman's Mission, the tendency is to ignore the seemingly humble claims of home work, and to seek

satisfaction outside of home in the same walks of life as men.

ii. Home! How incalculable is its influence on men and children! There the influence of woman is paramount; *there* is the Lazarus at your door craving for your sympathy, for your confidence, for your help—the husband, the child, the brother or sister, and you go out day by day to what you call your Mission! to attend meetings of charity organizations, or philanthropic societies, while you forget the charity you might exercise at home!!

iii. The frightful responsibility for this neglect which the Parable implies, yes, for the ruin of many a husband, many a child, is due to it.

Conclusion. Let us be content to do humble duties in the present, and to wait till GOD distinctly calls us to more ostentatious work, and let us examine as to who or what is our Lazarus.

SERMON XLI.

SECOND SUNDAY AFTER TRINITY.

The Responsibility of Marriage.

"*And another said, I have married a wife, and therefore I cannot come.*"—S. Luke xiv. 20.

Introduction. One can never approach the consideration of one of our LORD'S Parables without being struck with the marvellous knowledge of human nature it exhibits,

the life-like touches even in the smaller details. This Parable has often been confounded with the Marriage of the King's Son (S. Matt. xxii. 2), from which it differs in much of its imagery, in its scope and purpose, and in the occasion and place of its delivery. The two are mutually complementary, and together bring before us the relation of every class of men to GOD. The Parable in S. Matthew tells of two great classes, the lukewarm, who make excuse for their neglect of GOD's claims, and the remnant, who are positively hostile. In this Parable we have only the former class, and their subdivision into three heads is exhaustive.

i. The rich man, the land-owner, who wishes to enjoy his possessions, and so has no *taste* for religion; his *heart* being hardened by selfishness.

ii. The business man, who is so occupied in getting, that he has no *time* for religion; his *mind* being so absorbed in his work.

iii. The married man, who pleads the affections of the world, and pure and right affections, not as an *excuse*, but as a *reason*, for neglecting the claims of GOD.

And observe the touch of nature in the very excuses. The first two, feeling the weakness of their position, say, "*I pray thee have me excused.*" The last, who pleads conflicting duties, (convenient expression!) says without hesitation, "*Therefore I cannot come.*" Let us consider this last class:

Point I. How true to experience it is that Marriage, with its duties and its cares, is made the excuse for the neglect of our duty to GOD. This is especially the case with women. A young girl, earnest and devout, finding her happiness in the service of GOD, marries, and how soon all is

changed! The very ties which ought to bind her closer to God, the very duties which especially need God's grace for their fulfilment, are made the excuse for giving up to a great extent God's service. And observe there is no sense of anything wrong, "I am married, and therefore I cannot come." New interests are so engrossing, new claims demand so much more time, and from whence can that time be taken? From the world, from social pleasures? No; from religion, from God. The excuse is generally the pressure of housekeeping, the wishes of the husband, the care of the children.

Point II. Do not misunderstand me and think that a married woman can give as much time to church work as before; no, but there are certain duties of overwhelming obligation, which must not be relaxed, especially Sunday duties, the Celebration, and the Morning Service, at least. This will hardly interfere with housekeeping; but husband's wishes and children? Perhaps it would be as wise to consider their souls, as well as their pleasure. Their souls' eternity may depend on your decision.

Point III. The beauty of a religious married life, a type of everything holy, of the Holy Trinity, of the Incarnation, of the Church; but married life without God, how dreadful! Its solemn obligations, its tremendous responsibilities, the accurate account to be given one day of your stewardship!

1. Your influence on your husband in religious matters: If you gave up your religion, your duty to God for him, he naturally concludes that you could not have esteemed it of much value; at least not of supreme value, if it could be so easily surrendered to his wishes; but if, on the other hand,

while showing your love for him in every other way, you firmly hold your own about the claims of GOD on you, is he not more likely to respect that sort of religion? And, from respecting it, he may go on to love it, and practice it, and so you may have won your husband's soul.

ii. Your influence on your children: If they see you consistent in your religious duties, putting GOD and His claims always first, are they not likely to grow up with more reverence for religion than if they see you ready for instance to make any little claim an excuse for neglecting church? And how ready they will be to follow your example!

Conclusion. We are told (S. Mark x. 37) that if we put any person before CHRIST, we cannot be His disciple. Holy Matrimony is a Sacrament instituted by GOD, not a mere natural union of two persons bound together by ties of earthly love. Its duties and responsibilities are great, and need GOD's continual grace for their fulfilment. Who is the more likely to fulfil them? to be the best wife and mother? The woman who recognizes the claims of GOD and religion, or the woman who has no higher aim than the things of this world?

SERMON XLII.

THIRD SUNDAY AFTER TRINITY.

The Lost Sheep and the Lost Piece of Silver.

"*And He spake this parable unto them.*"—S. Luke xv. 3.

Introduction. Two classes of persons who are lost are brought before us in the two Parables in to-day's Gospel;—lost, that is, because they have never been found, not lost in the sense of having rejected salvation. And two Agencies are at work to find these, CHRIST and His Church, the Good Shepherd and the Holy Ghost.

Point I. In the first Parable we have those who are lost outside the Church. They are represented under the image of a silly sheep, wandering in the wilderness.

i. We have here primarily the heathen and the unbaptized; and their sin is represented not so much as wilful, as of ignorance; the foolish, aimless wanderings of those without any other guide than their own unenlightened reason.

ii. Their danger comes from their helplessness, and is well suggested by the image of a lost sheep, without grace, or proper food, or protection, or a friend—lost!

iii. Lost, but not forsaken; and the Parable tells of CHRIST's love and work in seeking, finding, and restoring such, and of His joy over every one who will let himself be found.

Point II. In the second Parable we have those in the Church who have not strayed away, but are lost in the house.

i. Like the piece of silver stamped with the image of the King, they have been baptized, are marked with the sign of the Cross, belong to the heavenly kingdom, but they are lost through no fault of their own, lost amid the dust of the house, through the negligence of the Church itself.

ii. Their danger comes from their uselessness. They do not realize their condition, do not recognize the divine Image within them, do not feel or know their responsibilities or privileges. The opportunities of grace, the calls to work are alike ignored, because alike unknown.

iii. The work of the woman, who realizes her loss, represents the work of the Holy Ghost enlightening the Church, and stirring it up to such works of penitence as may lead to the revealing to individual souls their immense possibilities, their glorious privileges, their great responsibilities. Corporately it tells of periods of religious Revival in Churches, individually, perhaps, of the earnest ministrations of particular priests in reaching neglected souls.

Point III. What have we to do personally with either of these classes?

i. Have we ourselves ever belonged to them, and if so are we gratefully conscious of the seeking love that found us, and brought us home?

ii. Do we now still belong to either of these classes? Are we, even surrounded by the ministrations of the Church, in a state of loss? Do we realize GOD'S purpose for us? Are we conscious that we are His children? And, if so, are we

walking worthy of the vocation with which we are called (Eph. iv. 1), using faithfully our great opportunities.

iii. If, by GOD's mercy, we have been found, how can we help forward the work for others who are still lost? GOD uses means, human instruments, to accomplish His loving purposes, Missionary work to seek those who are without, more earnest Parochial work to find those who are lost within the house. How can we help forward GOD's work?

SERMON XLIII.

FOURTH SUNDAY AFTER TRINITY.

The Duty of Mercy.

"Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; give, and it shall be given unto you.—"S. Luke vi. 36, 37.

Introduction. These words in S. Luke seem to correspond to the more general maxim in S. Matt. v. 48, "*Be ye perfect, even as your Father Which is in heaven is perfect,*" and S. Luke particularizes the virtue in which we are to strive to be Godlike, viz., in Mercy. As S. Bernard observes, Satan tried to be like GOD in power, and was cast out from heaven; Adam wished to be like GOD in knowledge, and was driven from Paradise; our LORD tells us we must be Godlike in Mercy.

Point I. Mercy was the first revelation of GOD, for

Creation was an act of mercy, the overflowing of GOD's love upon His creatures. The Incarnation was an act of mercy, the stooping to take man into GOD; and the whole revelation of the historic life of CHRIST was a revelation of works of mercy. If we are to be Christlike, then we must be merciful.

Point II. The spring of Mercy must be love of GOD. Not mere good nature, which hates to say, No, and which may be but sloth; not mere philanthropy, which has man as its end, and may be but self; but a love of GOD, which cannot but manifest itself in a love for our neighbour. Mercy does not choose only attractive objects. Mercy was what Dives lacked, and so he passed Lazarus by, he was so unattractive, so loathesome; the spirit of Mercy is the spirit of CHRIST, which sees possibilities of good even in the most depraved, which recognizes GOD's image, however much defiled by sin.

Point III. But in the Gospel our attention is called to two special channels of mercy:

i. In the judgment of others. We are apt to lose the force of this passage from the inadequacy of the English translation; three stages there are in the judgment of others: judge not, condemn not, forgive.

(*a*) "Judge not" (*Κρίνειν*); this is the inward and logical judgment,—we are to abstain from judging others even in thought; how little good it can do to any one! how much harm it often does to our own soul!

(*b*) "Condemn not" (*Καταδικάζειν*); this is the formal and official judgment in word, the passing sentence on another's acts.

(*c*) "Forgive" (*ἀπολύειν*); this is the absolution or acquittal, as contrasted with condemnation. If we must judge others, let it be a merciful judgment, if possible an acquittal; as our LORD judged His murderers, when He said, "*Father forgive them; for they know not what they do*" (S. Luke xxiii. 34). As our LORD judged the thief, when He said, "*To-day shalt thou be with Me in Paradise*" (S. Luke xxiii. 43). This is the only place in which this word is used for "forgive," and we lose the force of the precept, if we apply it to forgiveness of personal wrongs. It is, do not judge even in thought, but if you must, judge mercifully; do not condemn, but, if possible, acquit; for you must one day be judged.

ii. In almsgiving: "*Give, and it shall be given unto you.*" The positive fulfilment of the precept, "be merciful, as your Father"; for what have we that is not His gift!

Conclusion. Remember that, in the Parable of the sheep and goats, our LORD shows that this will be the basis of His sentence. Mercy to those who showed mercy. "*Inasmuch as ye have done it unto one of the least of these*" etc, (S. Matt. xxv. 40). Judgment to those who refused mercy "*Inasmuch as ye did it not unto one of the least of these*" (v. 45).

SERMON XLIV.

FIFTH SUNDAY AFTER TRINITY.

The Breaking of the Net.

"And when they had this done, they enclosed a great multitude of fishes: and their net brake."—S. Luke v. 6.

Introduction. It is very helpful in times of difficulty and distress to be able to look back and see how plainly our LORD foretold just such difficulties, and it is one of the peculiarities of CHRIST'S revelation, distinguishing it from all other pretended revelations, that it is so transparently honest. Our LORD so frankly shows the dark side, as well as the bright; and calls every man to count the cost before putting his hand to the plough. And this is so, not only in regard to the spiritual life of the individual, but also in regard to the life and growth of the Church. A striking instance of the latter in the words of my text.

Point I. The miraculous draught of fishes, which forms the Gospel for to-day, is a prophecy of the work of the Church in this world, as the second miracle, so similar and yet so different, recorded in the last chapter of S. John's Gospel, is a prophecy of the state of the Church in the world to come.

The two miracles are, in fact, in contrast in almost every particular:

i. Here, CHRIST is on the moving waters; there, He is on the firm shore.

ii. Here, the net gathers all sorts; there, only great fish.

iii. Here, the fish are gathered into the ship; there, on to the shore.

iv. Here, they are a great multitude; there, an exact number—one hundred and fifty and three.

v. Here, the net brake; there, it is not broken.

vi. Here, they are called to be fishers of men; there, to sit down and feast with CHRIST.

Point II. Take but one point, "*And their net brake*": The Church here does not realize our ideal, but having its human element it has its blemishes; there, it will be without spot or blemish (Eph. v. 27).

i. Schisms and heresies here to vex and distract us. S. Paul tells us that these must be, and he tells us why. "*I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you*" (1 Cor. xi. 18,19). Sad to see the net broken by men's self-will and sin, as S. John says of the heresies of his time, "*They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us*" (1 S. John ii. 19).

ii. The Church, like the Ark, is for all, good and bad, wheat and tares, clean and unclean, sick and whole, like the Inn (*πανδοχεῖον*, S. Luke x. 34). The good a sanctifying influence to the bad, but it spoils the *appearance* of the Church.

iii. In our days, when there is so much difference of opinion, so much self-will, so much schism, so much heresy,

it is a comfort to remember it was all foreseen and foretold by CHRIST, all part of the great struggle, all really subserving His purpose.

Conclusion. We need patient trust in time of trial,—the net must break sometimes on account of the multitude it contains, and some will go out from us, but the elect will at last be safely drawn to the shore.

SERMON XLV.

SIXTH SUNDAY AFTER TRINITY.

The Righteousness of the Law and of the Gospel.

"*Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*"—S. Matt. v. 20.

Introduction. These opening words of the Gospel for to day challenge our attention by their very strangeness and emphasis. What do they mean? As is often the case in Holy Scripture, to really grasp their teaching we must carefully consider them in their relation to the context.

Subject. The occasion was a most solemn one, the utterance of that Sermon on the Mount, in which our LORD proclaimed the laws and principles of His Kingdom. After He had promulgated the Beatitudes, which must have sounded strangely paradoxical to Jewish ears, He goes on to anticipate a difficulty, which was perhaps present in the

minds of many. What then is this new Teacher's relation to the Law? Has He come to abrogate it, and to substitute this new teaching for it? Our LORD meets the difficulty fairly, and says, "*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil*" (v. 17). And the word πληρῶσαι might perhaps better be rendered "to fill out." The law was but the outline, the sketch which CHRIST had come to fill out. It was the husk of which He was the kernel, the body of which He was the life. And so having emphatically stated that His purpose was to fill out, not to destroy the law, He goes on to add, "*Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*" And these words are but the continuation of His statement about the Law, and are the key note to the rest of the chapter. For He goes on to show by example, drawn from different Commandments, that Christian Righteousness is not merely to be different in degree, but in kind, that it is to be not merely, like that of the Pharisee, a keeping of *rules*, but a recognition of *principles*. He takes as His examples the sixth, seventh, and ninth Commandments, and shows, for instance, that where the Law merely says "*Thou shalt not kill*," the Gospel forbids anger, bitter words, harsh judgments, and commands charity,—the Law which He had come to fill out was simply "Thou shalt not kill," the spirit with which He inspires it is nothing less than the glorious principle of Christian Charity!

Point I. The relation of the Law to the Gospel brings before us the great question of the moulding of human life

and character. First restraint, then liberty; first rules, then principles; first the letter, then the spirit. S. Paul says, "*The Law was our Schoolmaster to bring us unto* CHRIST" (Gal. iii. 24), and shows that the value of the law was not so much in what it gave, as in what it led to, and this thought must be our guide in all education, whether mental or moral.

i. The schoolboy, learning a language, commits to memory a number of rules of grammar, for which he sees no reason; but when he can speak the language correctly, he comes to see that those rules are not arbitrary things, invented by schoolmasters, but that they could not be other than they are; for that the principles of language require them,—he no longer burdens his memory with the rules, but he instinctively applies them in speaking.

ii. So in moral training the mother tells her son that to lie is wrong, and will inevitably be followed by punishment; the boy finds this to be the case, and does not lie. When he is older he sees for himself the beauty and necessity of Truth after he has acquired the habit of it. In the present day foolish people reverse this system, and begin by explaining to a little child the ideal beauty of truth, and the inherent sinfulness of falsehood, the child no more comprehends than he would a disquisition on the Calculus before he had learned his Multiplication Table; he finds falsehood is not followed by punishment, but by disquisition on ideal virtue, and he grows up a liar, to learn the importance of truth, only when he has formed the habit of falsehood.

Point II. But observe that while liberty follows restraint, and principles follow rules, the rules are not

destroyed, only lifted into a higher sphere, and based on reason instead of mere obedience.

What was the righteousness of the Pharisees? take for example the Pharisee in the Temple. "*I fast twice in the week, I give tithes of all that I possess*" (S. Luke xviii. 12). Here are two distinct rules of Jewish righteousness. Did our LORD abrogate them? No, for in this very Sermon on the Mount He says, "*When ye fast*" (vi. 16), "*When thou doest thine alms*" (vi. 3). He does not destroy but fills out the law by adding to the mere rule the spirit in which the rule is to be kept, and on which its value depends. So also our Prayer Book has a table of Fasts, and provision for Almsgiving.

Conclusion. In remembering the spiritual side of Christianity, let us not forget the practical righteousness of Judaism, which we are to exceed, and let us examine ourselves, lest we fall short even of the righteousness of the Pharisees; for our LORD warns us that those who do shall in no case enter the kingdom of heaven.

SERMON XLVI.

SEVENTH SUNDAY AFTER TRINITY.

The Question of Life.

"*From whence can a man satisfy these men with bread here in the wilderness?*"—S. Mark viii. 4.

Introduction. We have here one of the many instances in the Gospel of the plain statement of a difficulty, of a question of human life, which has perplexed the mind, not only of every philosopher, but of every thinking man. The question is asked that our LORD may indicate its answer.

Subject. The question of questions, which sooner or later arrests the attention and demands an answer from each one of us, How can I satisfy the cravings of my nature in this world? We are created with appetites, and while we can appease to some extent the appetites of the body, and even the passion of curiosity in the mind, there is still a restless appetite, an intense craving in our moral nature, which it is the real problem of life to satisfy, a hunger of the soul, which will give us no peace until it is assuaged.

Point I. Let us look around us in the world, and see how different men are trying to meet the question:

i. There are those who, yielding to the impulses of their animal nature, try to drown the cravings of the soul by a life of excitement and dissipation, intemperance, sensuality,

gambling. Stifle it for a while they may, but it will finally make itself heard; and when the health is ruined by debauchery, and the nerves shattered by dissipation, then will be felt the mysterious thirst of the moral nature. And the sinner will realize how little the swine's husks with which he has filled his belly can still the hunger of his soul.

ii. There are some who, in the pursuit of wealth, think to find satisfaction. And money-making has its absorbing interests; its very demands on our time and thought draw off our attention from other things, and covetousness has a peculiar soul-hardening power. But there comes a time when the appetite of our inner self asserts itself, and refuses to be satisfied with gold, and the dull, growing pain of spiritual starvation is felt more and more.

iii. Others make power the goal of life; the ambition of noble souls, as it has been called. And there is a marvellous fascination in ruling human beings, but to live on the lips of others is at best an insecure existence, and the greatest human power sometimes in a moment crumbles to dust in our hands.

iv. There is yet one other class, who promise you happiness in intellectual pursuits, in wresting from nature her secrets, and striving to work out an answer to some of the mysterious problems of life. Ah, there is no answer, but one, God! Track back through the pathless forests of time the law of cause and effect; at one moment it promises an answer, and then seems to elude you, luring you on till you come to the edge of the precipice of Eternity, and there, where science cannot go, on the throne of the universe, is the First and Ultimate Cause of all things, God. But the

scientist says, you can go no farther than the edge of the precipice, your long search has ended in disappointment, and the Agnostic, after deepest and most toilsome investigation, has to say his "De profundis." GOD! yes, there must be a GOD, but He is unknowable, and this is the end of the promise of Science to satisfy you. It halts you on the threshold of this world, with every faculty whetted by the search, and says, You can go no farther; be satisfied; there is a first cause, there is a GOD, but He is unknowable.

Oh, foolish man, the existence of physical hunger connotes the existence of food. The passion of curiosity demands that there must be a possibility of assuaging it by knowledge, and do you tell me that the intensest appetite of all, the craving of my inmost soul is unreal, or is a longing for what does not exist, a thirst which is unquenchable?

Point II. Our LORD answered the question when, in a similar miracle to that in the Gospel for to-day, He said to the representatives of His Church, "*Give ye them to eat*" (S. Matt. xiv. 16), and thus by a miracle enabled them to feed the multitude.

i. He answered it when He said, "*Blessed are they which do hunger and thirst after righteousness: for they shall be filled*" (S. Matt. v. 6). Yes, after righteousness, that is, after CHRIST, for He is "the LORD our Righteousness."

ii. In the Gospel it was those who were fasting from the world's food, whom our LORD fed, and there must first be a realization of a sense of famine, that the food of the world cannot satisfy the soul. It was not until there was a famine in their land that Joseph's brethren were driven to him (Gen. xlv. 4–8).

iii. There is an old motto, "Experientia docet." I am willing to abide by it; let us seek the answers of experience:

Ask the drunkard, the gambler, the roué, Are you happy? have you found satisfaction? As well ask the moth, attracted irresistibly to the flame by which it is scorched again and again until it dies! As well ask the shipwrecked sailor, who in his frenzy of thirst has striven to find relief by copious draughts of the salt water, which, while it promises to allay, only increases his burning thirst! Are you happy?

Ask the miser, gloating over his gold! Ask the statesman, with his whole future depending on a vote of the popular assembly!

Ask the Agnostic, halted at the threshold of the infinite, halted in hopeless despair of ever knowing the unknowable. And they all sadly answer, No!

Ask the Christian, who has hungered and thirsted after CHRIST, who has sought first the kingdom of GOD, and His righteousness. Ask S. Paul, and hear him answer, "*I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of* GOD, *which is in* CHRIST JESUS *our* LORD" (Rom. viii. 38, 39).

Ask thyself, When thou hast been faithful in serving GOD has not peace reigned in thy heart?

"*Whence shall a man satisfy these men with bread here in the wilderness?*" CHRIST has answered the question: "*I am the Bread of life: he that cometh to Me shall never hun-*

ger; and he that believeth on Me shall never thirst" (S. John vi. 35). And the experience of the Saints witnesses to this truth.

SERMON XLVII.

EIGHTH SUNDAY AFTER TRINITY.

Saying and Doing.

"*Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.*"—S. Matt. vii. 21.

Introduction. These words remind us of the startling contrast which often exists between our words and our actions, our intentions and their fulfilment.

Point I. How many things we say, which though perhaps we mean at the time, we do not carry out:

i. Our prayers: how much we ask for and yet do not seek by our actions to obtain, how much we promise and never fulfil.

ii. "I said." What a sad word this often is! "I said," but alas! I forgot.

(*a*) "*I said, I will confess my sins unto the* LORD" (Ps. xxxii. 6), but alas! how cold and unreal the confession was.

(*b*) "*I said, I will take heed to my ways: that I offend not with my tongue*" (Ps. xxxix. 1). But how soon I fell back into my old sin of speaking unadvisedly with my lips.

(*c*) "*I said, I will go up to the Palm tree; I will take hold of the boughs thereof*" (Cant. vii. 8). I said, I will bear my Cross patiently, lovingly, but how soon I rebelled under my trials, and tried to escape from the Cross.

(*d*) "*I said, O, that I had wings like a dove: for then would I flee away, and be at rest*" (Ps. lv. 6). But I did not use the wings of the Dove, the Holy Ghost in meditation, to flee away from the strife of earth, and to rest in the true Noah. "*Turn again unto thy Rest* (*Noah*), *O, my soul*" (Ps. cxvi. 7).

iii. And sadder still our Baptismal vows, and their renewal; I said, "I do," but how often I have broken them.

Point II. "*He that doeth the Will of My Father:*" And this Will of God needs to be done daily, and in every phase of life.

i. Am I doing God's Will?

(*a*) In the state of life to which God has called me, though it be irksome.

(*b*) In my work, though perhaps it is distasteful and uninteresting.

(*c*) In my temptations, though they may be hard to resist.

(*d*) In my prosperity, though the world may be strong around me.

(*e*) In my adversity, though it cost a struggle to say "Thy Will be done."

(*f*) In my Cross, though painful, do I say, "*Nevertheless, not my will, but Thine, be done*" (S. Luke, xxii, 42.)

ii. Remember the Parable of the two sons, one of whom said, "I will not," but afterward repented and went, the other said, "I will," but went not (S. Matt. xxi. 28–31.)

The former is not set before us as an example of what we should do, so much as the latter of what we should not do.

iii. We have another illustration in S. James i. 22–26.

Conclusion. To examine the relation which exists between our practical and theoretical Christianity.

SERMON XLVIII.

NINTH SUNDAY AFTER TRINITY.

Sins of Omission and Commission.

"*There was a certain rich man, which had a Steward; and the same was accused unto him that he had wasted his goods.*"—S. Luke xvi. 1.

Introduction. Passing over the primary purpose of this parable, to propose for the imitation of the children of God, not the dishonesty, but the prudence and foresight of the children of the world, we have brought before us as a secondary thought, the necessity and importance of Self-examination. Since there is to be a day of accounting, our Accounts must be kept in order now, and these accounts are grouped in the Parable under the two heads of omission and commission, the non-use and misuse, waste and dishonesty. Let us to-day turn our thoughts to these two classes under which all our sins come.

Point I. Wasted goods, non-use of talents, neglected opportunities. How difficult it is to realize that we are indeed responsible for what we do not do. That the excuse, "I have done no harm," "Here is thy pound quite

safe" (S. Luke xix. 20), is not valid, and that the useless servant (ἀχρεῖον) is a wicked servant, and is punished as such.

The steward here realizes this, for though at the time of the accusation he had only wasted his master's goods, he does not attempt to justify himself. And is it not profoundly suggestive in this regard that, in every parable of the Day of Judgment, it is not for ill done, but for good left undone, not for positive sin, but for negative failure to fulfil God's purpose, that the accused is punished? It is so in the Parables of the Talents, of the Pounds, of Dives and Lazarus, of the Sheep and the Goats. In none is there accusation of positive sin for which account is demanded, and punishment meted. Consider then for the non-use of what goods we must give account in our Self-examinations:

i. Of Body; have its powers been cultivated, its possibilities developed, its senses disciplined; so that it may be the useful instrument, the obedient servant of the higher nature? How thorough and far reaching should be our examinations as to sins of sloth in the body!

ii. Of Soul; its marvellous powers, and yet all needing training and restraint. Of intellect, curiosity, imagination, memory, each such a powerful but dangerous weapon; and then Will and Conscience!

iii. Of Spirit; that which links us to God, and through which the rest of our nature should receive its impulse and motive power from above; needing more than any part development by prayer, meditation, and all the exercises of the spiritual life.

Point II. And then the sins of Commission: the

misused opportunities, the steward from wasting his master's goods proceeds to acts of positive dishonesty. Under this heading it is easier to make our examination by:

i. The Ten Commandments.

ii. The Seven Deadly Sins.

iii The Sermon on the Mount.

Point III. What further lesson can we learn? Surely this, that if the steward had not *first* wasted he would not afterwards have misused his master's goods,—that if we are trying to do our positive duty, to be faithful in our stewardship, temptation to actual sin will have but little power, because it will have but little opportunity. A life of usefulness leaves little room for sin, and the cultivation of all the various faculties makes them strong to resist the attacks of evil.

Conclusion. Probably the great mistake of most spiritual lives is becoming so engrossed in the negative work of defence against temptation that we but feebly realize the positive duty of using the talents entrusted to us.

SERMON XLIX.

TENTH SUNDAY AFTER TRINITY.

The Ignorance of the Soul.

"*And when He was come near He beheld the city, and wept over it, saying, If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.*"—S. Luke xix. 41, 42.

Introduction. Our LORD coming from Bethany had just turned an angle in the road crossing the Mount of Olives, and what a scene burst upon His view! Beyond the valley of the Kedron, which lay at His feet, there was the city of Jerusalem, its marble roofs flashing in the springtide sun! It was so beautiful, that scene, and yet He burst into tears! What drew those tears? The fairest, yet saddest of all sights, man in his ignorance, ignorance of his end, of his opportunities, of his dangers!

Point I. Jerusalem was a fair type of a human soul, fair in its beauty, but ignorant:

i. Of its true future. It was to be the mother of nations as the birthplace of the Church, but it preferred its own petty pride in an unreal present. And like many a soul, chose present enjoyment instead of future glory!

ii. Of its true happiness. The whole history of the nation had pointed to the coming of the Messiah as the climax of its hopes, and the Restorer of Peace and happi-

ness; but they preferred the temporary peace of compromise with the civil power, and tried to find their happiness apart from CHRIST; so many an ignorant soul tries by truce with evil to obtain a false peace, that it may enjoy what the world can give.

iii. Of its true friend. CHRIST came the Friend of man, and they crucified Him, choosing in His stead, first Barabbas, and then Cæsar (S. John xviii. 40; xix. 12, 15). But Barabbas was a robber; and their friend and king whom they chose, Cæsar, battered down Jerusalem, and crucified them. How like the human soul, thinking those are its friends who flatter it that they may ruin it, and forfeiting the friendship of GOD!

Point II. Again, Jerusalem, like the soul, was ignorant of its opportunities:

i. Of repenting. Now for the last time they had an opportunity of walking in the "via purgativa." Probably every soul that is lost was ignorant of its last call to repentance, and thought there would be another chance.

ii. Of learning. Now for the last time they could tread the "via illuminativa." CHRIST had been teaching them for three years; the time of teaching was drawing to a close; so most souls mean to learn more about GOD and His revelation before they die.

iii. Of grace. All our LORD'S teaching to His Apostles in the last chapters of S. John was of the "via unitiva" the need of abiding in Him.

Point III. Yet again that City, like the Soul, was ignorant of the dangers that threatened it:

i. The enemy at the gates, which our LORD foresaw and

foretold, seemed so far off; so how little we realize the nearness to us of our spiritual foes!

ii. Its own helplessness. Had it not strong walls? had it not successfully resisted many sieges? often withstood strong enemies? So sometimes we think that because we have broken the bonds of old temptations, we shall never be really conquered.

iii. The eternity of its loss. Jerusalem had had its reverses before, but they had been but temporary, the longest, the Captivity in Babylon, for seventy years. Eighteen hundred years have passed, but there has been no resurrection for the Jew. How little we grasp what the possibility of eternal loss means!

Conclusion. The sentence on Jerusalem, written by the Hand of GOD, was "*they knew not the time of their visitation.*" GOD grant it may not be written by the recording angel as the story of your soul.

SERMON L.

ELEVENTH SUNDAY AFTER TRINITY.

The Publican and Pharisee.

"*And He spake this parable unto certain which trusted in themselves that they were righteous, and deceived others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican.*"—S. Luke xviii. 9, 10.

Introduction. What a strange picture, sketched by the hand of CHRIST! And we are not left in doubt as to

who are meant—the self-righteous. Strange as it seems, too, this character is not so very rare among us.

Point I. The stages of the growth of self-righteousness:

i. The self-righteous begin with deceiving their neighbours by an attempt to act the character of a saint, by observance of external rules, without those actions springing from any real love of God.

ii. They come at last to believe that they are what they seem to be; they have acted the part so long that they forget their own insincerity.

iii. Having deceived themselves, they naturally suppose that God is as well satisfied with them as they are with themselves.

Point II. They possess a certain kind of righteousness:

i. They do not outrage the world's code of morality; on the contrary, they are scrupulous in their observance of it.

ii. They are strict in the outward forms of religion.

iii. They are most severe on their neighbours, especially in regard to sins to which they have no temptation; *e. g.*, the Pharisee's judgment of the Publican.

Point III. What there is wrong with them:

i. The spirit of religion is wanting; that charity without which all we do is valueless, that love of God which necessarily manifests itself in the love of man.

ii. The knowledge of God is wanting; and so their standard is wrong. They should compare themselves with God's righteousness, not with the Publican's.

iii. The knowledge of self is wanting, of their own nature.

Conclusion. We cannot know God without knowing ourselves; we cannot really come into His light without that light revealing to us what we are.

We cannot know ourselves without knowing the immense possibilities of evil in us. It was a great mark of spiritual perception and self-knowledge in the Apostles that, when our Lord told them that one of them should betray Him, each asked, Is it I? Each realized the possibilities of evil within himself. So, too, S. Paul in the Epistle for to-day says, "*By the grace of* God *I am what I am*," not by my own inherent strength or goodness.

And self-knowledge is but another name for humility; for humility is simply a recognition of the truth as to ourselves. But humility is the starting-point of Christian life, hence the Publican, perhaps with little else, is humble; he at least knows himself, and his relation to God, as a sinner needing mercy.

SERMON LI.

TWELFTH SUNDAY AFTER TRINITY.

The Loss of Christian Fellowship.

"*And they bring unto Him one that was deaf, and had an impediment in his speech.*"—S. Mark vii. 32.

Subject. Christian Fellowship! The joy of life on earth, the foretaste of the life of heaven! And this miracle shows us how it may be lost, and the means by which it may be regained.

Point I. The miracle is in several respects unique:

i. It is peculiar to S. Mark. This it shares with the healing of the Blind man at Bethsaida, and the Parable of the seed growing secretly.

ii. There is a peculiar fulness of detail as to the treatment and apparent difficulty in the healing; we notice five distinct steps in it; in this again it is similar to the healing of the Blind man.

iii. It seems to cause our LORD especial suffering; for we are told that "*He sighed*," or rather groaned.

Point II. The spiritual disease typified by the man's infirmity, the loss of fellowship with GOD and heaven:

i. The disease, deafness with its accompanying, and perhaps resulting imperfection in speech, is a great hindrance to fellowship with man; it is not so to the same extent with the blind; they can talk and listen, and, indeed, their other senses only become more acute; but the deaf are cut off from conversation with their fellow men.

ii. Our LORD groans at the man's condition, at the thought of what he is losing; and the spiritually deaf and stammering, those who have lost the faculty of hearing GOD'S voice, lost the power of communion with Him and with heaven, how sad is their state! The world beyond is cut off from them; they cannot realize S. Paul's words, "*Our conversation is in heaven*" (Phil. iii. 20).

iii. What this fellowship is:

(*a*) Its beauty; the harmony of the world as GOD meant it to be, beyond the discords of earth, to enter into the joyous life of heaven.

(*b*) Its power; union not only with one another, but with

the whole Body of CHRIST, the power of the Holy Ghost, the life-blood of the Church, circulating throughout the whole Body.

(*c*) Its helpfulness; the sympathy which enables Christians to bear one another's burdens (Gal. vi. 2), to fight one another's battles, the help of sympathy, example, and united service of GOD.

Point III. The means by which the disease may be cured, and the lost fellowship regained:

i. "*He took him aside from the multitude*" (v. 33). Solitude with JESUS, going aside from the multitude, that in meditation we may hear His Voice.

ii. "*He . . . . put His fingers into his ears . . . . and touched his tongue*" (v. 35). Sacramental touch, not only hearing the Voice of JESUS, but feeding on Him, fellowship in His life (1 S. John, i. 3).

iii. "*He charged them that they should tell no man*" (v. 36). Spiritual reserve as to what passes between CHRIST and our soul; we do not listen to the voice of JESUS that we may tell others, but that we may ponder the words in our heart, and live by them.

Conclusion. To realize the power and joy of Christian fellowship, and to seek to remove all obstacles to its enjoyment.

SERMON LII.

THIRTEENTH SUNDAY AFTER TRINITY.

The Inn of the Church.

"And brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."—S. Luke x. 34, 35.

Introduction. Three times in the New Testament we have mention of an Inn, and all three in S. Luke— ii. 7; x. 34; xxii. 11 (and the parallel passage S. Mark xiv. 14), but the same word is not used in each case, here we have *πανδοχεῖον*, in all the other places *κατάλυμα*. And these two words bring before us two distinct aspects of the Church; that it is Catholic, and that it is the Resting place for the Soul in this restless world.

Point I. And brought him to an inn: *Πανδοχεῖον*. Receiving all—its arms, like those of its Master on the Cross, wide open to embrace all who come, none too poor, or lonely, or sinful;—here it was a poor wounded man, who had been robbed of all he possessed, and so could give nothing; and had been so wounded that he needed care, perhaps for a long time. Such find a home, a Hospital in the Church of CHRIST, where their wounds are probed and dressed, and their strength restored through the application of the wine and oil of Sacramental grace. And this must

come first, it must be the Hospital, before it can be the Resting place.

Point II. *Where is the guest chamber?* (S. Luke xxii. 11) *Κατάλυμα.* The Resting place for the night, the place where we may eat Bread, as the disciples at Emmaus did, when they said, "*Abide with us: for it is toward evening, and the day is far spent.*" (S. Luke xxiv. 29).

So the Church is our Resting place, where on our journey home we may pass the dark night of this world, waiting for the glad to-morrow, when we shall depart to be with the Good Samaritan in His own far off land. The Resting place where we may find a "*refuge until this tyranny be overpast*" (Ps. lvii. 1).

Point III. The charge given to the host:

i. Take care of him; the duty of the priest, not only to teach, but to care for the soul, to be its physician and guide.

ii. Spend on him the two pence; train him in a knowledge of the revelation of the two covenants by which he is to know GOD.

iii. And whatsoever thou spendest more I will repay; what a glorious promise to the faithful priest! all his care, which may seem often in this world to be so useless, in the great day when the Good Samaritan shall return, all that faithful labour will find its recognition and reward!

Conclusion. To use more faithfully the ministrations of the Church under whose care our LORD has placed us.

SERMON LIII.

FOURTEENTH SUNDAY AFTER TRINITY.

The Conflict of the Flesh and the Spirit.

"*Walk in the spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*"—Gal. v. 17.

Introduction. In to-day's Epistle we have one of the clearest and most practical descriptions of the warfare which is ever going on in the human soul, the conflict between the flesh and the spirit; but that we may understand S. Paul's teaching it is necessary that we should get a clear grasp of the New Testament psychology, of what S. Paul means by the human trichotomy of Body, Soul, and Spirit.

Point I. By man's body he is linked to all the lower Creation of the material world, of which that body is the flower and crown; by his spirit to that immaterial kingdom, of which the angels are representatives, and JESUS is the King; but in his soul he is unique, for the human soul differentiates man from every other creature. It is the link between body and spirit, the debatable ground, the battle field of life, each striving to occupy it; the body with its passions and desires, the spirit with its upward aspirations. In my text we have S. Paul's description of the conflict, and again in another Epistle he says, "*I see another law in my members, warring against the law of my mind, and bringing*

me into captivity to the law of sin which is in my members" (Rom. vii. 23).

The soul seems naturally to have a closer affinity to the body than to the spirit, as is evidenced by the use of the adjective *ψυχικοί*, which is used by S. Paul four times in the 1 Corinthians for "natural," and by S. James iii. 15, and S. Jude 19, as "sensual."

In S. Luke xxi. 19, "*In your patience ye shall win (κτήσεσθε) your souls*," we have a very striking allusion to this conflict to gain possession of the soul, and in S. Matt. xvi. 26, our LORD warns us of the possibility of losing the soul.

Point II. Picture human nature as a vast and intricate piece of machinery, capable of immense results for good or evil, but depending for its motive power on something outside of itself. This may be applied from above, the Holy Spirit with His Sevenfold Gifts working upon our *spirit*, and enabling it to gain possession of the *soul*, and thus controlling the *body* as the servant of the *soul*; and the result of this issuing, as S. Paul tells us, in the fruit of the Spirit. Love, Joy, Peace, Long Suffering, Gentleness, Goodness, Faith, Meekness, Temperance (Gal. v. 22, 23). What a blessed result! Or it may be applied from below, the body through the channels of the senses drawing up into itself the lower world, gaining possession of the soul, becoming its master instead of its slave, and by mortal sin cutting the whole nature off from GOD, and the result of this issues in the works of the flesh, adultery, fornication, etc. (Gal. v. 19, 21).

Conclusion. What a light this throws upon our every

day struggles, to win or lose the soul! Recognize clearly, as S. Paul did, the nature and issue of the conflict, and by the exercise of religion see that you walk in the spirit, and so are not overcome by the lusts of the flesh.

SERMON LIV.

FIFTEENTH SUNDAY AFTER TRINITY.

Trust in God.

"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."—S. Matt. vi. 33, 34.

Introduction. This Gospel, taken from the Sermon on the Mount, brings out in sharpest contrast Christianity, as taught by CHRIST, and as practiced by the world.

Point I. The Service of GOD:

i. The Gospel starts with the ringing declaration of the impossibility of a divided allegiance, "*Ye cannot serve* GOD *and Mammon*," and yet most people flatter themselves that they can easily accomplish what CHRIST says is impossible, and they spend the greater part of their lives in the attempt.

ii. It then takes up one necessary result of GOD's Service, —Trust in Him. It calls us to behold this great world, of which we as individuals are such a tiny part, this great world which is absolutely dependent on His care, which so abso-

lutely fulfils His purpose. It sends us to the birds and flowers to learn a lesson of trustfulness.

iii. And finally it warns us against a peculiar temptation to distrust—not as to the *great* future, but as to the immediate future, the morrow.

Take no thought *(μὴ μεριμνᾶτε)*. Do not worry, do not be anxious about the morrow; trust God.

Point II. The Gospel ends with the enunciation of a great principle, which is the secret of happiness here, the sure preparation for happiness hereafter, "*Seek ye first the kingdom of* God, *and His righteousness.*" This is God's purpose for you, "*For this is the Will of* God, *even your sanctification*" (1 Thess. iv. 3). "*Blessed are they which do hunger and thirst after righteousness: for they shall be filled*" (S. Matt. v. 6). Fulfil this purpose, live by this principle, and God will add all that may be necessary. Consider:

i. How little we can control the morrow, even with all our wisdom; financial calamities come, epidemics break out, railway accidents occur, etc.

ii. How little worth the morrow is of our thought on account of its shortness, of its absolute uncertainty.

iii. But the great future, for which all here is but a preparation. Take earnest thought for that. Consider the lilies, *how* they grow, not by gathering around them from outside a store of the world's treasures, but by development of all the possibilities of their nature from within, and "*The kingdom of* God *is within you*" (S. Luke xvii. 24); develope that kingdom, keep its laws, and your future will be secured both in this world and in the next.

SERMON LV.

SIXTEENTH SUNDAY AFTER TRINITY.

The Coincidences of Life.

"*Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.*"—S. Luke vii. 12.

Introduction. Picture the scene! It was the meeting of the LORD of life and the victim of death! of the Mater dolorosa and Christus Consolator! of the Church and the World!

Point I. On that meeting for the young man everything depended, everything in this world, and perhaps in the next; but what brought about that meeting? Was it a mere coincidence or accident? If the funeral had started a little earlier or later, if our LORD and His disciples on their way from Capernaum had walked a little faster or slower, or had rested longer, all would have been different!

And so it is with us; how often the greatest results in our lives may be traced back to the most insignificant incidents! You miss a train and escape a railway accident, you choose one place rather than another for your holiday, and meet some one who influences all your after life; you make an apparently unimportant decision, and all your career is colored by it. In fact, the most trifling things turn out to be not

small but great, and fruitful in their effects on our after life.

Point II. And are these chances? That meeting, apparently so undesigned, was foreseen from all eternity by God, was part of God's Providence for influencing that young man's life. How well is this described by the woman of Tekoah, "*Yet doth He devise means, that His banished be not expelled from Him*" (II Sam. xiv. 14). In all the various interlacings of life God's Hand may be seen, devising the means by which we, His banished ones, may be brought back to Him. We are allowed to see this, for instance, in the meeting of the Ethiopian Eunuch with Philip on the road to Gaza (Acts viii. 26–40). If it were otherwise, if we were a fortuitous concourse of atoms accidentally coming in contact with one another, then this life must indeed be without meaning, without hope; if we had to believe that all these insignificant trifles from which such immense results come were but accidents, chances, how could we face the thought and remain sane?

Point III. Two lessons flow from this:

i. The importance of trifles: As Zechariah says, "*For who hath despised the day of small things?*" (iv 10). If we bring high principles, lofty motives, to bear on small things, we are not likely to fail in great matters. If we are careful and conscientious about the ordinary decisions of daily life, our daily life will be the best preparation to meet the great questions which may afterward arise, and out of some of the small things we are very sure to see some unexpectedly important results.

ii. A quiet, restful trust in God's Providence, that He

does indeed rule all things, and that He cares for us;—There is no alternative between a belief in this and a fatalism which is enough to drive us mad.

Conclusion. To thank GOD for the coincidences of life which have been full of blessings in the past, and to love and serve Him better in the future.

SERMON LVI.

SEVENTEENTH SUNDAY AFTER TRINITY.

Humility the Foundation of all Virtues.

"*For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.*"—S. Luke xiv. 11.

Introduction. In these words our LORD sums up that Parable in which He teaches that humility is the foundation of all spiritual life, that it is only to those who have voluntarily placed themselves in the lowest room, that He says, "*Friend, go up higher.*"

S. Gregory calls humility "the spring and root of all other virtues"; for just as a flower draws all its freshness and beauty from the root, and quickly fades when plucked; so if any virtue be separated from humility, it soon withers and dies. Again, as the root lies deep under ground, and is trodden under foot, and yet is the principle both of the life and nourishment of the plant; so humility makes its possessor love to lie hid, and to be despised, and yet preserves

and nourishes in him all the other virtues. Lastly, as the deeper the root the longer the life of the tree, and the greater its fruitfulness; so in order that the virtues of spiritual life should live and grow in us, it is necessary that our humility should be deep-reaching, even to "*the lowest room.*"

The Saints have written much of humility, and the steps by which it may be reached, S. Benedict, S. Thomas, and others mention twelve, S. Anselm seven, S. Bonaventure three; let us, for brevity's sake, take his division

Point I. The first degree of humility is to have a humble opinion of ourselves:

i. The means of acquiring this must be self-knowledge; for humility is the recognition of the truth about ourselves.

ii. A help to this will be a penitent consideration of our sins.

iii. A realization of the effect of our sins in the Passion of our LORD should deepen this.

Point II. The second step is to be glad when we are despised:

i. This necessarily follows from the first step; if we really have a humble opinion of ourselves, we shall not be troubled that others have it also.

ii. The great temptation against humility is the love of human praise, the desire to be flattered and admired, even when we are conscious that we do not deserve it.

iii. In the example of our LORD we learn to despise the world and its opinions, and to be content for the world to despise us.

Point III. The third degree is, having received gifts

from God, and being honored and esteemed, still to remain humble.

i. This consists in distinguishing what we are by the mercy of God from what we are by the corruption of our own nature; and to give to God what proceeds from Him, to ourselves what is really ours. "*What hast thou that thou didst not reeeive? Now, if thou didst receive it, why dost thou glory?*" (1 Cor. iv. 7).

ii. This will lead us always to give thanks to God, not only for what He does for us, but also for what He allows us to do for Him.

iii. This was the humility of the Saints, who, through all the virtues of sanctity, never forgot that they were the result of God's grace, not of their natural powers.

Conclusion. Our Lord says, "*Learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls*" (S. Matt. xi. 29). The whole life of our Lord was a setting forth of this virtue, and we have this promise, that he who humbles himself shall be exalted.

SERMON LVII.

EIGHTEENTH SUNDAY AFTER TRINITY.

Our Duty to Our Neighbour.

"*Thou shalt love thy neighbour as thyself.*"—S. Matt. xxii. 39.

Introduction. In His answer to the lawyer our Lord sums up all God's Law, all man's Duty, in the word Love.

The love of GOD and its manifestation in the love of man; for it is scarcely necessary to point out that our duty to our neighbour, to love him as ourself, is the necessary consequence of our duty to GOD, to love Him with all the heart, and soul, and mind. The two duties, to GOD and man are not co-ordinate, but the latter is the consequence, fruit, and practical test of the former; for as S. John says, "*If a man say, I love God, and hateth his brother, he is a liar*" (1 S. John iv. 20). Let us to-day consider this duty toward our neighbour.

Point I. The strictness of the commandment and the frequency of its iteration:

i. Here it is put forth as the Compendium of the Law, and again, Rom. xiii. 8, "*He that loveth another hath fulfilled the law.*"

ii. The breach of Charity is a bar to the acceptance by GOD of ourselves, and of our work: "*Therefore if thou bring thy gift to the Altar, and there rememberest that thy brother hath aught against thee; Leave thy gift before the Altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift*" (S. Matt. v. 23, 24). And it is a state af spiritual death; for "*He that loveth not his brother abideth in death*" (1 S. John iii. 14).

iii. It is the new Commandment given by our LORD on the most solemn occasion, "*A new commandment I give unto you, that ye also love one another*" (S. John xiii. 34), and it is the proof to the world of our likeness to CHRIST "*By this shall all men know that ye are My disciples, if ye have love one to another*" (S. John xiii. 35), and has attached to it the promise that its fulfilment shall cover a multitude

of sins "*Charity shall cover a multitude of sins*" (1 S. Pet. iv. 8).

Point II. Its twofold channel of operations:

i. Alms deeds, and the Corporal works of mercy: to feed the hungry, and give drink to the thirsty; to clothe the naked; to harbour the stranger and needy; to visit the sick; to minister unto prisoners and captives; to visit the fatherless and widows; and to bury the dead.

ii. Intercession and the Spiritual works of mercy: to instruct the ignorant; to correct offenders; to counsel the doubtful; to comfort the afflicted; to suffer injuries with patience; to forgive offences and wrongs; and to pray for others.

Point III. Its scope and limit:

i. It is to be universal in its scope, reaching even to our enemies, *e. g.* (*a*) the example of our LORD, (*b*) His teaching in the Sermon on the Mount (S. Matt. v. 43–48), and in the Parable of the Good Samaritan (S. Luke x. 29–38).

ii. Its limit: we are to love our neighbour as ourself; not more; a warning to those who neglect the cultivation of their own spiritual life for the active ministrations of Church work; but not less; a warning to those who think only of the needs of their own soul. Indeed the love of GOD equally forbids us to neglect our own salvation or our neighbour's good.

SERMON LVIII.

NINETEENTH SUNDAY AFTER TRINITY.

The Penances of Life.

"*Then said He to the sick of the palsy, Arise, take up thy bed, and go unto thine house.*"—S. Matt. ix 6.

Introduction. Penance is the necessary consequence, the inseparable accompaniment of sin, and though God's mercy may pardon and absolve the penitent from the *guilt* of sin, and so remit its eternal punishment, yet there is a temporal punishment which remains, and must remain, as a witness to the essential evil of sin. When we gaze upon the Cross we see there, in the Passion of Jesus, the great penance of sin, which He bore for us; but He has left us His Cross to bear, He has called us, as Members of His Body, to share in His work, and in nothing is this more manifest than in the penance which follows *forgiven* sin:

Point I. We have to bear as a penance the consequences of the sins of the Church, as S. Paul says, "*I . . . fill up that which is behind of the afflictions of* Christ *in my flesh for His Body's sake, which is the Church*" (Col. i. 24).

i. In the sorrows which come to us from the lack of zeal, and, therefore, lack of power in the Church.

ii. In the difficulties with which the Church has to contend in restoring primitive doctrine and practice.

iii. In the poverty of the sacramental and spiritual life of the Church in so many of our Parishes.

Point II. The text brings before us another law, that we must expect penance to follow even our forgiven sins. This is sometimes very obvious.

i. The *penitent* drunkard or roué, who has injured his health by dissipation, has still to bear the consequences of his sins in this life, in physical weakness and disability.

ii. The gambler or spendthrift, who has squandered his patrimony in pleasure and excess, has to endure poverty.

iii. The criminal, who has lost his character and reputation by legal exposure, though the guilt of his sin be pardoned, has to satisfy the law's demands, and even after that to put up with many a humiliation as the fruit of his sin.

Point III. This law holds good in every class of sin, that which is known only to GOD, as well as that which is manifest also before man. And part of our repentance must consist in our willingness, lovingly, cheerfully, and patiently, to bear the penance of forgiven sin. When our LORD absolved the man sick with the palsy He imposed a penance; He said, "*Take up thy bed, and go unto thine house.*" The bed had carried him perhaps for many years; now for a little while he must carry it, as the remembrance of the past. How much better, yet not complete release! And no small penance, possibly bringing on him, as it did on another (S. John v. 10), the criticism and condemnation of his neighbours for his apparent violation of the Sabbath. So with us; when sin is absolved its temporal results are often left as a penance.

i. In moral weakness, and therefore the necessary surren-

der of much that is lawful, but for us not expedient, in the avoidance of occasions of temptation, in the giving up of dangerous companions.

ii. In the return of the old temptations to worry and distress us, but by God's grace to develope in us the opposite virtue.

iii. In having to bear the immediate consequences of our sin, perhaps in poverty, pain, or humiliation.

Conclusion. When we are discouraged by the difficulties of our spiritual life, by sorrow, trials, and the return of old temptations, let us try to realize the words of the Penitent Thief, "*We, indeed, justly; for we receive the due reward of our deeds*" (S. Luke xxiii. 41).

Let us say to ourselves, "This is the bed I must carry"; and if we are impatient at its long continuance, remember this man was to carry his bed till he reached his house; and so if it be God's will, let us be content to struggle and bear the penance of our sin, with loving faith in God's Providence, until we reach our "*house not made with hands, eternal in the heavens*" (II Cor. v. 1), our home where "*God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away*" (Rev. xxi. 41).

SERMON LIX.

TWENTIETH SUNDAY AFTER TRINITY.

The Responsibility Involved in God's Call.

"*For many are called, but few are chosen*"—S. Matt. xxii. 14.

Introduction. A remarkable saying, twice uttered by our LORD; on both occasions ending a Parable, in which, while the universality of CHRIST'S call had been set forth, the main lesson had been the responsibility which that call involves.

Point I. The universality of CHRIST'S call, "*Many are called*":

i. In the Parable of the labourers (S. Matt. xx. 16), all are sent to work in the vineyard, all who are found standing idle, all irrespective of the time of life at which they are called.

ii. In the Parable of the Marriage Supper, all are called, as many as are found in the highways, both bad and good (vv. 9, 10).

iii. At some time probably in every man's life GOD'S call comes, it may be in early life, or middle age, or as life's day is closing; for some were called in the early morning, some at the third, sixth and ninth hours, some even as late as the eleventh hour (S. Matt. xx. 1–7).

The call may be ignored in favour of worldly claims, as in the case of those who went to their farm, or merchandise;

it may be positively resisted, as in the case of the remnant, who took the servants and entreated them spitefully and slew them (vv. 5, 6); it may be accepted without realizing its responsibilities, as in the case of the man without the wedding garment (v. 11), but all are called and they are many indeed!

Point II. "*But few are chosen.*" The call involves the responsibility of preparation:

i. There must be work done in the vineyard of our own soul, and in the vineyard of CHRIST'S Church; and this work must be done in the right spirit, in that spirit of Charity which envieth not, vaunteth not itself, seeketh not her own, thinketh no evil (1 Cor. xiii. 4, 5). It must be work done not for the sake of reward, but for the love of GOD.

ii. Grace must be sought and used; for without it the Wedding Garment can never be ours. This garment is the robe of CHRIST'S own righteousness, (1) imparted to us through the Sacraments of Grace; (2) so used that it becomes, so to speak, interwoven into the texture of our own character, that it becomes the habit of our life; a habit is made up of separate acts, and each act done in co-operation with the grace of CHRIST is like a thread in the texture of that Wedding Garment, which it is the work of our life to weave.

iii. The discontented labourers had indeed worked in the vineyard all day, but their work had been done in the spirit of a servant, not of a son, and so was valueless. The man, who had not on a wedding garment, had obeyed the call, but had thought himself good enough without the grace of

CHRIST, and, had found when too late that he was mistaken. We are called, all of us, shall we be chosen? Will our work, our life stand the scrutiny of the last day? Are we in working for CHRIST becoming like CHRIST? In using His grace is our nature becoming assimilated to Him? "*Many are called, but few are chosen.*" I am among the many; shall I be also among the few?

SERMON LX.

TWENTY-FIRST SUNDAY AFTER TRINITY.

The Christian Warfare.

"*Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand.*"—Eph. vi. 11–14.

Introduction. In these words S. Paul emphatically states a fact, and then proceeds to draw a most important conclusion from that fact.

Point I. He states the fact that we wrestle not against flesh and blood; in a word, that our foes are more than human; that we have arrayed against us principalities, and powers, the rulers of the darkness of this world, in fact, all the hosts of evil.

Amongst the heresies of to-day the denial of the personality of the devil, the denial of the real existence of evil, is one of the most common. And yet it is scarcely necessary to appeal to our faith, for our very experience bears witness against this heresy. Why is it that a man can lay out for himself a plan of work in the world, a goal for his ambition, and steadily put aside all that threatens to draw him from its pursuit, or hinders him in its accomplishment? Why is it that he can concentrate all the forces of mind and body on this, and live a life of self-denial and labour which, if lived for GOD, would be worthy of a saint? And yet when he resolves to do right, to obey the claims of religion, to recognize the law of GOD, there is something within, without, all around, tempting him; so that, as S. Paul says, "*The good that I would I do not; but the evil which I would not, that I do*" (Rom. vii. 19). There is but one rational and sufficient explanation, "*We wrestle not against flesh and blood.*" If there is no personal devil, if evil has no real existence, the force and universality of temptation, fitting exactly to our special weakness, is absolutely inexplicable; but believe what Revelation tells you, and it is just what we should expect.

Point II. He draws a conclusion from this fact, and inculcates an important lesson: "*Put on the whole armour of* GOD."

i. He points out a common fallacy, which shows itself in our half-hearted efforts to resist evil, viz., that we do not realize against whom we are fighting, Satan's enormous strength, his immense resources, his tireless enmity.

ii. He teaches us that we need all the helps and means of

grace, that if we are to conquer we must put on the *whole* armour of God, that we cannot afford to leave one weapon unused. What should we think of a soldier who went to battle with but half his arms? What must we think of a Christian who, knowing that his eternity depends on the warfare of life, is content to be defeated again and again, yet will not use *all* the Sacraments and means of grace.

It is easier to do all than to do a little, to be thorough than to be lukewarm; it is easier, because it alone imparts interest to the spiritual life, and even now wins a foretaste of heavenly joy.

iii. He warns us that having done all, we are not to expect to do much more than hold our own, "*having done all to stand.*" We are often discouraged that we do not make more progress; let us be thankful if we are not losing ground. It is our part to fight, it is God's to give the victory in His own good time (1 Cor. xv. 57).

Point III. What is the armour we are to put on?

The girdle of Truth, the breast-plate of Righteousness, the sandals of Peace, the shield of Faith, the helmet of Salvation, the sword of the Spirit. What a glorious panoply! But alas! we allow little insincerities to mar our truthfulness, little sins to stain our righteousness, little irritations to destroy our peace, little doubts to dim our faith, little difficulties to hinder our salvation, little temptations of the world to draw us from listening to the Word of God. We go to battle with our weapons all blunted, and we are overcome instead of conquering.

Conclusion. Let us live as though we realized that we were in the enemy's country in war time. Let us be

watchful and prayerful, and put on the whole armour of God that we may be able to stand in the evil day.

SERMON LXI.

TWENTY-SECOND SUNDAY AFTER TRINITY.

The Scope and Condition of Forgiveness.

"*Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.*"—S. Matt. xviii. 21, 22.

Introduction. A question of intense interest for us all; for it answers the doubt, which must sometimes arise in our mind, as we realize the miserable weakness and ingratitude which has led us to fall into sin so often, "Can I be forgiven yet again?" The answer to S. Peter's question, with the Parable which follows it, in giving us our rule of forgiveness of our brother, reveals to us God's love and mercy to us, the scope and condition of our forgiveness through Christ.

Point I. The scope of God's Mercy:

i. How often? It has no limit of number, not seven times, but seventy times seven; that is, God's mercies are infinite, and they need be, to cover man's sins.

ii. How much? It has no limit of amount, ten thousand talents. "*Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool*" (Isaiah i. 18).

iii. But it has a condition, we must forgive. "Forgive us our trespasses as we forgive those who trespass against us."

Point II. Let us examine the condition:

i. That we forgive; that we do to others as we would have done to us, that we love our neighbour as ourself.

ii. Without this, though we may seek and obtain formal absolution, like the man in the Parable, yet the lack of right disposition of heart, the lack of the bringing forth "fruits meet for repentance" (S. Matt. iii. 8), forfeits the pardon, or rather places us beyond its reach.

iii. Hence we may gather that we cannot have some of our sins forgiven without having all forgiven; so we cannot confess and seek absolution from some sins, which are grievously burdensome to us, without striving to confess all our sins. Absolution is not mere pardon, it is the restoration of the soul to a state of grace, and that state is incompatible with one cherished sin. It is the translation from a state of darkness to the kingdom of light, and this is inconsistent with the darkness still retaining possession of some regions of our soul's life. Do not let us think that because we have repented of, and been absolved from, our great acts of sin that therefore we can still retain in our heart hatred, or some other sin of thought.

Our Lord, in that sad list of mortal sins, in S. Matt. xv. 19, puts *evil thoughts* first. As our Prayer Book tells us, we must be in a state of grace before we can come to Communion, and we must be in charity with all men, hence showing that this is an essential characteristic of a state of grace.

Conclusion. Let us thank God for this revelation of

His illimitable mercy, and examine our hearts to see if we are rendering that mercy nugatory by some one darling sin of thought, which we allow to lurk unbanished there, even when we have confessed our sins of act.

SERMON LXII.

TWENTY-THIRD SUNDAY AFTER TRINITY.

The Responsibilities of Example.

"*Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.*")—Phil. iii. 17, 18.

Introduction. Of all the various forces which influence and mould our life in this world, incomparably the greatest is the force of Example: that subtle influence from which we are never free, and which for good or evil works like leaven in the world.

Point I. Our responsibility for following good examples:

i. In the Epistle to-day S. Paul calls our attention to two classes of men, those who like himself are imitators of CHRIST, and so are setting a Christlike example, and those who, minding earthly things, are the enemies of the Cross of CHRIST.

ii. He calls us to be imitators together with him, *i. e.* of CHRIST, and to mark, *i. e.* gaze upon, to watch, and study carefully those who are setting a Christlike example, that we may learn from them how to follow CHRIST, and by implication he warns us to avoid the others as bad examples.

iii. One of the fallacious excuses that men sometimes make for their sins is, "I was so tempted, there are around me so many bad examples." S. Paul meets this excuse here, "There are the saints of GOD, why did you not follow their example?" If you are in doubt as to any particular individual, whether he is a good example for you to follow, you have a simple test, is his a Christlike life, or is he minding merely earthly things?

Point II. Some laws of example:

i. Its power. "Example is better than precept," is a proverb, and history is the witness to its truth; the power, which has changed the thought and life of the world, has not been only the power of precept, but far more the force of example. It is the example of CHRIST'S life, even more than the power of His Words, which has regenerated humanity.

ii. Its limit. It is limited only by eternity. Watch a stone thrown into a pond,—there is a little splash, and then a series of tiny wavelets, which go rippling on in ever widening circles, until they break on the shores of the pond; so with our lives what are they but a little splash in the great ocean of human life! but the force of our example is handed on from one to another for good or evil till it breaks on the shores of eternity.

iii. It is not merely what we say, which attracts others,

but what we do. It is not what we do only, but still more what we are, which insensibly influences other souls.

Point III. Our responsibility for setting a good example:

i. Our LORD's warning, "*Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!* (S. Matt. xviii. 7). Offences, literally stumbling blocks *(σκάνδαλα)*; and what stumbling block is so great as a bad example? We read sometimes of those who for robbery or other end put obstacles on the rails to wreck a train, and to accomplish their purpose, injure in life and limb perhaps hundreds who have never wronged them; so he, who in the pursuit of his own sinful pleasure, sets a bad example, injures perhaps eternally not only those who have never offended him, but even those whom he loves, and for whom he would make any sacrifice, his wife, his children, whose life he poisons by the atmosphere of his own sinful example. And yet our LORD says, "*It must needs be that offences come.*" Yes, in order that there may be a choice between good and evil, in order that we may not only do good but love good. As S. Paul says, "*For there must be also heresies among you, that they which are approved may be made manifest among you*" (1 Cor. xi. 19), "*but woe to that man by whom the offence cometh*"!

ii. "*And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever*" (Dan. xii. 3). Here we are told of the reward of helping other souls by our example, *e. g.* the power of S. Stephen's example in converting S. Paul,

the joy of knowing that we have been instrumental in saving a soul!

iii. Our responsibility to those near and dear to us, those amongst whom we live, our relations, our friends, our dependents.

Conclusion. At the last day we shall meet those, whom we have helped or hindered by our example.

SERMON LXIII.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

The Power of Union with Christ.

"*If I may but touch His garment, I shall be whole.*"—S. Matt. ix. 21.

Introduction. The miracle of the healing of the woman with the issue of blood is a Parable setting forth the power and need of union with CHRIST, of something more than mere faith in Him, of real contact with Him through the channels which He has appointed.

Point I. The need of union with CHRIST:

i. Humanity's need was supplied by the Incarnation by which man was enabled to touch GOD, and there was conveyed to him the powers of divine life.

ii. In the individual this union is effected by the Sacraments, through which the benefits of the Incarnation and Atonement, the powers of the life of CHRIST, are conveyed

to the individual soul. Baptism by which the union is begun, Communion by which it is continued and strengthened, and Absolution, by which the obstacles to the growth of this union are removed, the other Sacraments supplying grace for special needs.

iii. The result of the severance of this union is clearly set forth by our LORD in the Allegory of the Vine (S. John xv. 1–9). We are related to Him as the branch to the Vine, and can only bear fruit as long as we abide in Him, and the union is continued; and then the fruit we bear is not ours, but His, not the fruit of the branch, but of the Vine. This union may be severed by a definite act of mortal sin, or more gradually by the neglect of the means of grace; and the result is the loss of all fruit-bearing power, of all life in fact, and the consequent exposure to the forces of temptation. "*If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned*" (S. John xv. 6). The loss of life leaves us withered, and at the mercy of those who gather us into the companionship of evil, and cast us into the fires of temptation; and so we are burned indeed.

Point II. Some characteristics of this union:

i. It is effected by contact, touch; we are familiar with the power of touch to convey disease, "Contagion," we call it. Here we see its power to convey life, and we have a striking contrast between the hæmorrhage by which the life was being drained away and the influx of life from contact with CHRIST.

ii. The touch is through outward symbols. the hem of the

garment here, the wood of the bier (S. Luke vii. 14), the Sacramental means CHRIST Himself has instituted.

iii. There was a specialty in the touch. It was the touch of faith. Many pressed upon Him, and so came in contact with Him (S. Mark v. 31); but received no virtue from Him, because they expected none. This woman said, "If I may but touch His garment, I shall be whole."

In the Sacraments it is not enough to believe intellectually in their grace and power, but we must feel the moral conviction that they are able to help us as individuals, and we must come with expectation of great things.

Point III. In this union, by this touch, we are to seek relief in definite needs of the soul:

i. In our Confessions we are to bring our sins to CHRIST not only to be loosed from them, but to receive that grace of Absolution, which may enable us to conquer our special temptation, to overcome some definite sin. We are to come not only with the hope of pardon, but with the expectation of that grace which will supply our special need. "*If I may but touch His garment, I shall be whole.*"

ii. In our Communions we are to come not merely as an act of obedience, but as to a means of grace, that we may obtain help and strength for the battle of life, for the work we have to do, for the Cross we have to carry. We are to come bringing our definite needs and sorrows, our works and hopes, and the needs of others, and to make our Communion with special intention, that we may obtain not only general food for the Christlike nature given in Baptism, but special strength for the definite claims and wants of the of the present, in a word, "Our Daily Bread."

iii. Remember that grace is given to be used, and that one of its laws is that it only manifests itself in operation.

SERMON LXIV.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

Advent Thoughts.

"*Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.*"—Jer. xxiii. 5.

Introduction. As we stand on the threshold of another year, looking forward to the return of the Advent Season, waiting for the Coming of the LORD JESUS, we are somewhat in the position of those to whom Jeremiah wrote these words; and hence their appropriateness for the Epistle today.

Point I. Jeremiah here foretells the Advent of CHRIST and its results, and, as so frequently with the prophets, while his eye rests on the restoration from captivity, with its temporal consequences, he sees beyond the first Advent of our LORD, and again yet beyond that, on the very horizon of time, some of the results of that second and glorious Coming, which shall be the consummation of all things:

i. Of the first Advent. He tells of the establishment on earth of the Kingdom of CHRIST, of the Manhood of CHRIST as the Branch, of His Royalty, of His Judicial Majesty, of His Saving Power and Love, the LORD our Righteousness!

ii. Of the second Advent. For there is much in the prophecy which was not satisfied either by the return of the Jews from captivity under Zerubbabel, nor indeed by the life of CHRIST on earth, but which still remains to be fulfilled in the consummation of all things. Such is the Salvation of Judah and Israel, the true Exodus of all GOD'S people out of the Egypt of this world, where they are now scattered, and the promise, "*They shall dwell in their own land*" (v. 8), *i. e.*, the land of heaven itself. "*Gather up the fragments that remain, that nothing be lost*" (S. John vi. 12), says our LORD to the representatives of the Church in the Gospel for to-day, and the Epistle assures us that at last, all the fragments of that one Bread ("*For we being many are one Bread and one Body*"—1 Cor. x. 17), shall indeed be gathered out of the world, to dwell in their own land of light, and joy, and love.

iii. Therefore was Jeremiah sent to the Jews in their sin to call them to repentance and preparation for these blessings.

Point II. But these prophecies apply equally to us:

i. We can look back upon their partial fulfilment in the restoration under Zerubbabel, and in the temporal Advent of CHRIST (*a*) as a proof of the truth of prophecy, (*b*) and we can see in our LORD'S historic life on earth an Example of what we must strive to make our lives.

ii. We must look forward to the Second Advent, as the accomplishment of every promise, the fulfilment of every prophecy, the restoration of all things.

iii. The Advent Season of the Church's Year calls us to face these thoughts, to look back on that Advent in great

humility, when JESUS our King came to visit us, to establish His Kingdom on earth, to be the LORD our Righteousness, to look forward to, and prepare for that Advent in glorious Majesty, when He shall come to judge both the quick and dead, when we shall rise to life immortal, and He shall gather into His Kingdom all the fragments of His Church, all the Members of His Body, all the branches of the true Vine.

Conclusion. Let us use this week for a retrospect of the past year, and as a preparation to begin a new year of Waiting for the coming of CHRIST.

SERMON LXV.

SAINT ANDREW'S DAY.

The Missionary Apostle.

"*And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, follow Me and I will make you fishers of men.*"—S. Matt. iv. 18, 19.

Introduction. S. Andrew's, the first Saint's Day of the Christian year, as he was the first Saint to come to CHRIST, and the first Missionary, for he brought his brother to CHRIST! He came with S. John, and these two represent the active and contemplative sides of Church work, the Missionary and the Theologian; but the Missionary must come first.

Point I. The dignity of Missionary work:

i. To it the world owes Christianity; in the call of S. S. Andrew and Peter to be Missionaries we trace the stream of the Church's life to its source. Every new country, in some sense every new soul added to the Church, has been the fruit of missionary work.

ii. It is the fulfilment of our LORD's last command, "*Go ye, therefore, and make disciples of all nations*" (S. Matt. xxviii. 19), and no Church can be doing its duty that is not striving to obey it, that is not imbued with the missionary spirit.

iii. It is the necessary result of a belief in the truth of the Gospel, and in man's capacity for salvation. Believe this, and missionary effort becomes the most solemn duty, a duty to GOD to carry out His purposes, a duty to man to share with him the gifts of GOD.

Point II. Some characteristics of the true Missionary seen in S. Andrew:

i. He had learned in the school of penitence, he began as a disciple of S. John Baptist. None can rightly proclaim the power of the Precious Blood to others who have not first experienced it themselves; the Missionary must be a penitent.

ii. Having laid the foundation in the school of penitence, S. Andrew had sought, and found, and dwelt with CHRIST (S. John i. 35–40). He had heard the invitation, "*Come and see*," and he knew JESUS by having dwelt with Him; henceforth he could proclaim the testimony of his own experience; no other testimony can really win souls to CHRIST.

iii. He showed the Missionary spirit in his promptness in obeying our LORD's call, even though it demanded great

sacrifice. He left all for CHRIST; so the Missionary must be detached from all earthly claims, he must leave his worldly nets, if he is to cast the net of the Gospel.

iv. He manifested zeal for souls; in at once seeking his brother S. Peter, afterwards in bringing the Greeks to CHRIST (S. John xii. 20), and in the traditions of his life and death.

Point III. Some of the blessings of Missionary work:

i. The joy, even in this life, of winning souls to CHRIST, of helping others to know Him, Whose love we have experienced.

ii. S. Andrew brought S. Peter to CHRIST; and we may win some one who can do far more for CHRIST'S work than we can do; so S. Andrew, in being the instrument for the call of the Prince of the Apostles, S. Stephen, for the call of S. Paul, the Prince of Missionaries.

iii. The reward hereafter of meeting those we helped here. "*They that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars, for ever and ever*" (Dan. xii. 3).

SERMON LXVI.

SAINT THOMAS THE APOSTLE.

The Melancholic Temperament.

"*But he said unto them, Except I shall see in His Hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.*"—S. John xx. 25.

Introduction. No two Saints will be exactly alike in their type of sanctity in heaven; no two Saints are exactly alike in their character on earth; and this results not only from the different conditions of their environment, but still more from the differences of their temperaments. And by temperament we mean the natural constitution of body and soul, denoting the preponderance of certain natural qualities or gifts with which each is endowed.

Point I. Men are generally divided, as to temperament, under four heads; the Choleric, the Sanguine, the Phlegmatic, and the Melancholic; each having its distinguishing features, though in many these qualities are mingled and combined, and in our LORD all were present in due proportion, perfectly balanced and harmonized. Temperaments differ:

i. In their virtues, each having its bright side, its strength, its good tendencies, the germ of congenial Christian graces.

ii. In their vices, each having its dark side, its weak points, its tendency to certain sins.

iii. In the effect of different temptation on them, what is a great temptation to one having but little or no force with another.

Point II. S. Thomas is a type of the melancholic temperament:

i. Its characteristics. On the bright side, deep and tender feeling, earnest affection, immense power of sympathy, and therefore of influence; great intellectual profundity and subtlety, industry and self-sacrifice, all which we may trace in S. Paul, the great type of this temperament.

On the dark side its dangers; it is often restless and visionary, gloomy and morbid, hesitating and wanting in decision, because it goes so deeply into questions, and therefore recognizes so much both of truth and difficulty on both sides.

ii. In S. Thomas we see especially the gloomy and morbid side, which, when our LORD (in going to Bethany to Lazarus) was putting himself in the power of his enemies, led him to say, "*Let us also go, that we may die with Him*" (S. John xi. 16)—plenty of courage and personal devotion, but little faith. And it was the same looking on the dark side, which made it impossible for him to believe the news of our LORD'S Resurrection. It was no desire to disbelieve, but the feeling that the news was too good to be true. Some of them believed not for joy (S. Luke xxiv. 11, 41). Of such was S. Thomas.

iii. God allows each to be tempted in such a way as to develope what is wanting in his temperament; so (*a*) S. Thomas was allowed to be absent on Easter Day to try his faith; had it been some other Apostle he would probably

have believed the news. (*b*) S. Peter was allowed to be subjected to the temptation to deny his Master; perhaps S. Thomas would not have yielded to that temptation. (*c*) Judas was tempted to betray Him. They all yielded more or less, and so all learned their special weakness. S. Thomas and S. Peter repented. Judas did not. Our LORD gives help in time of need, to S. Peter the look, to S. Thomas the evidence he demanded, to the two disciples going to Emmaus, the proof from the Scriptures, which they required.

Point III. The lesson here for us:

i. To learn to know ourselves, our weakness and our evil tendencies; temptation will teach us, if we use it rightly.

ii. That GOD helps honest doubt, *e. g.*, S. Thomas and the disciples going to Emmaus.

iii. That without this doubt of S. Thomas, we should have been without the evidence demanded by just such a doubting temperament. So GOD brings good out of evil.

SERMON LXVII.

THE CONVERSION OF SAINT PAUL.

The Three Days of Blindness.

"*And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.*"—Acts ix. 8, 9.

Introduction. In the Epistle we have an account of that marvellous event, which we commemorate to-day, the

Conversion of S. Paul by a heavenly vision, the bodily appearance to him of the Risen and Ascended LORD. The dazzling Light, the thrilling Voice, the solemn question: all bring before us a scene in its fulness unique in Christian experience, and yet more or less the type of every true Conversion. The glorious light, so far beyond the splendors of the noonday sun, blinded S. Paul, and when he opened again his eyes he found himself in a state of blindness, which lasted for three days. What a contrast!—from wondrous light to pitchy darkness! but how wonderful and fruitful must have been that darkness! With all the world shut out, and the eye of the soul turned inward, with the recollection of the vision, with the words still ringing in his ears, those three days of darkness must have been the Retreat in which S. Paul thought out and faced the consequences of his Conversion.

Point I. What were they?

i. There were the possibilities suggested for the first time by that Vision, glories which he had never dreamed of, hopes of a world beyond in which the cravings of the soul should be satisfied by the possession of Him, the very sight of Whom had transformed his whole life.

ii. Then came the sacrifices this change involved, the stultifying of all his past life, the destruction of his hopes and ambitions, the forfeiture of his friends, the surrender of the prejudices and beliefs of a lifetime, the loss of everything dear to a man like S. Paul.

iii. Then he faced the probable future, with its hardships, and evils, and cares; with the stupendous work to be done, and the entire absence of visible means to accomplish it.

Alone against the world! his only allies a few unlearned fishermen and Galilæan peasants.

iv. And all this intensified and enhanced by his temperament and intellectual gifts—a melancholic temperament, which made him exquisitely sensitive, and an intellectual grasp of his position, which showed him all its difficulties.

v. Then there was the possible doubt—not whether he should obey the call, but whether he would be sufficient for these things; for as yet he had no experience of the power of divine grace.

vi. His after life shows us that there was no looking back, no further hesitation, he had counted the cost, henceforth his motto was, "*This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of* GOD *in* CHRIST JESUS" (Phil. iii. 13, 14).

Point II. What lessons are there here for us?

i. Have we ever realized the possibilities of GOD's call? what we might become? what we might do? the glorious consecration of our faculties to GOD, and their consequent development for eternity?

ii. Have we ever estimated the sacrifice required, have we counted the cost? the difficulties to be met, the trials to be borne, the temptations to be conquered?

iii. Have we seriously considered the work to be done by us, and to which GOD is pointing us? Are we striving to do that work? S. Paul's first question was, "LORD, *what wilt Thou have me to do?*" (Acts ix. 6). Have we ever really asked it?

Conclusion. The failure of so many to persevere may

be often traced to the fact that they were never really converted, never really gave themselves to GOD after having thought out all that His service involved. We need times of Retreat, like the three days of S. Paul, in which we may face the questions of life, and reach such conclusions that we may pursue them with all the force of moral conviction.

SERMON LXVIII.

THE PURIFICATION OF SAINT MARY THE VIRGIN.

Our Offerings to God.

"*And when the days of her purification according to the Law of Moses were accomplished, they brought Him to Jerusalem, to present Him to the Lord; (as it is written in the Law of the Lord, Every male that openeth the womb shall be called holy to the Lord.*")—S. Luke ii. 22, 23.

Introduction. While the particular injunction as regards the first-born was intended primarily to remind the Jews of their deliverance from Egypt, and therefore in its literal fulfilment was abolished by CHRIST; yet, in so far as it was based on a more general principle, viz., the recognition of GOD'S sovereignty over us, as our Creator and Redeemer, that all things we have are His, it still holds good in its deeper spiritual application, which demands that the first and best of all we have should be consecrated to GOD. The time and manner of the mere literal offering has passed

away, but the spirit remains; and the festival of the Presentation reminds us that every day we should have something to offer to GOD. Those offerings under the law were valueless, except in so far as they pointed to that offering which we to-day commemorate, the offering of CHRIST; and so, too, we must ever remember that our offerings gain all their worth by being made in union with His One oblation. What must we offer?

Point I. We must offer the first and best of our life; not our old age, when the world has lost its charms, and we can offer but the refuse of a life, but our youth and manhood. What is a more beautiful sight than a strong man in his full power, consecrating the best years of his life to GOD's service!

Point II. We must set apart the first and best of each day for prayer and devotion; not night time only, when we are worn out and sleepy, but the early morning, when our mind is fresh. What a glorious day is that, the first fruits of which have been offered to GOD, when we go out to our work and occupation in the conscious power of GOD's grace within us, having offered the day to Him.

Point III. We must give Him the best of our substance; not merely what we can spare, and so will not miss, but what will cost us some real sacrifice; for we must be able to say with David, "*Neither will I offer burnt offerings unto the* LORD *my* GOD *of that which doth cost me nothing*" (II Sam. xxiv. 24). A tenth is our debt to GOD, certainly not less must we pay Him, and then, if possible, a thank offering, a free-will offering beyond.

Point IV. We must offer Him the first fruits of our

work. All right work is work for God, and should be offered to Him. As S. Paul says, "*Whatsoever ye do in word or deed, do all in the Name of the* Lord Jesus" (Col. iii. 17).

And surely the first fruit of every work is the intention with which it is begun. "*Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of* God" (1 Cor. x. 31). Try, like some of the Saints, to begin each work with the words, "Propter Te Domine," like S. Gertrude, strive to offer all your work to Him.

Point V. Last, but not least, we must consecrate our children to God; not only the first-born, but all: to do God's Will, to do God's work. And that they may be able to do it, prepare them whilst young for God's service. You bring them, as Mary brought her Child, to the Church, you offer them in Baptism. Bring them up to love that Church, to know and obey its laws, to do its work. To whatever vocation God calls your children, offer them freely. And if He, in His wisdom, should call them away to Himself, strive to say "They were not mine, but Thine," "*The* Lord *gave and the* Lord *hath taken away; blessed be the Name of the* Lord" (Job i. 21).

Conclusion. But remember that all our oblations gain their efficacy from that one oblation, which we plead in every Eucharist, and that they must be offered in union with it.

SERMON LXIX.

SAINT MATTHIAS'S DAY.

The Certainty of God's Purposes.

"*And, his bishoprick let another take.*"—Acts i. 20.

Introduction. S. Matthias's Day! perhaps the saddest and most solemn of the Saints' Days; for while it tells of the winning of the Crown by S. Matthias, it reminds us of the loss of it by Judas. Among its lessons one stands out, full of encouragement, but full of gravity; the certainty and unchangeableness of God's purposes, but the corresponding responsibility on us to walk worthy of the Vocation wherewith we are called (Eph. iv. 1).

Point I. As regards the work:

i. The certainty of God's plans; so unlike man's schemes, which are always changing. "Crux stat dum volvitur orbis." The plan of man's redemption, the ultimate triumph of the Cross is sure.

ii. The withdrawal or failure of an individual does not really hinder the fulfilment of God's purpose, *e. g.* the death of S. S. Peter and Paul, the defection of Judas, humanly speaking, what greater losses than these could the infant Church have sustained? and yet it grew and increased; God raised up others to take their places, to continue their work. So now, when we lose by death or defection some great Christian worker, and are tempted to say with discourage-

ment, "who can fill his place?" let us remember that the Apostolical Succession goes on, and that GOD will never let His work fail.

iii. The progress may be slow as men measure time, but it is certain, and it is a moral progress, leavening and raising the whole Church. It is not so much the manifestation of results, which are often unreal, as the accomplishment of results, which though unseen are substantial.

Point II. As regards the worker:

i. GOD's instruments are chosen on account of their full capacity for the work they have to do, they were created to fulfil this purpose of GOD. Our Blessed LORD made no mistake in choosing Judas, He recognized in him exactly the gifts needed for the Apostleship.

ii. GOD always gives grace sufficient for the needs of His instrument, as was revealed to S. Paul, "*My grace is sufficient for thee*" (II Cor. xii. 9), but we must co-operate with this grace, and indeed call it into action; in this Judas failed. It was not that he had not grace enough, but that he cut himself off from grace by unrepented sin.

iii. We are GOD's instruments, but we are moral agents; GOD does not compel us, we have free will, the power to choose, without this we might be good instruments, but we could have no moral share in GOD's work. We are not mere machines, but workers together with GOD (II Cor. vi. 1).

Point III. Some lessons:

i. The privilege of work for GOD; God does not need our help to carry out His purposes, it is of His goodness that He calls us to our work for Him.

ii. The responsibility of work for God. If we are called to any work, while we must ever remember that the work does not depend on us, yet we must realize that our eternity depends upon our faithfulness to God's Call.

iii. The results of failure to fulfil God's purpose. We see them in Judas, who went "*to his own place*" (Acts i. 25) that is to the place for which he had prepared himself, not to the place which God had prepared for him; so the unprofitable servant (S. Matt. xxiv. 30).

SERMON LXX.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

God's Favorites.

"*And the angel said unto her, Fear not, Mary, for thou hast found favor with God.*"—S. Luke i. 30.

Introduction. The Queen of Saints' Days, the festival of the Annunciation, when we commemorate God's Message, Mary's Choice, Man's Happiness! The Queen of Saints' Days; for is it not the festal day of Mary, Queen of Saints, God's favorite? And let us take for our lesson to-day the thought suggested by this title, The contrast between God's favorites and the world's.

Point I. God's favorites! Fortune's favorites! The world's favorites!

i. The last two titles, how eagerly they are sought! at what a cost they are won! and the unfairness with which they are conferred is implied in the evil sense, which attaches to the term "a favorite," suggesting, as it generally does, one whose merits have little to do with his position; for the basis of the world's judgment is "Videri quam esse."

ii. God's favorites. Alas! how little the title is sought, how often it is repudiated. "I don't pretend to be a saint," or, used as a term of reproach, "Oh, you're a saint!" And yet it is based absolutely on what we *are;* not what we seem, not what we say, not what we do. And to-day we learn from angel lips that Mary was God's favorite.

Point II. Contrast the conditions of the world's favor and of God's:

i. The world requires:

(*a*) Obedience to its behests; the world's favorites must be its slaves, and they have to work hard to retain their position.

(*b*) The acceptance of its opinions; the favorite may know that they are false, and cruel, and insincere, but he must flatter, and fawn, and wear a smiling face, in spite of the revolt from time to time of his better nature.

(*c*) Above all, success; there is no sin in the world's eyes so great as failure, and fortune is a fickle jade. The world's favorites are seldom long in office.

ii. God demands simply sanctity, "Esse quam videri," the reversal of the world's motto. He looks at the inward graces, which are not worn merely but possessed. What did He see in Mary? All graces, but especially:

i. Humility, which implies absolute truth.

ii. Purity, unspotted by sin.

iii. Love, which led her to be constant and fervent in prayer for the redemption of Man, for the Coming of the Messiah, and so especially fitted her to be the Instrument of the Incarnation.

Point III. Contrast the marks of the world's favor with God's.

i. The marks of the world's favor are:

(*a*) Wealth; but our Lord said, "*Blessed are the poor*" (S. Matt. v. 3), and "*That a rich man shall hardly enter into the kingdom of heaven*" (S. Matt. xix. 23). And Mary was very poor.

(*b*) Popularity; But our Lord said, "*Blessed are ye, when men shall revile you*" (S. Matt. v. 11), and "*Woe unto you when all men shall speak well of you*" (S. Luke vi. 26). And Mary was despised.

ii. The signs of God's favor were:

(*a*) That the Holy Ghost overshadowed Mary; so we still have the gifts of Baptism and Confirmation, and the continual protection and support of the Holy Spirit.

(*b*) The possession of Christ within her; so we in the gift of the Holy Eucharist.

(*c*) The sword of sorrow to pierce her soul (S. Luke ii. 35); this, too, we have in the gift of the Cross.

Point IV. Some further contrasts:

i. Here and hereafter God's favorite and the world's; *e. g.*, Dives and Lazarus.

ii. Then and now; *e. g.*, the first Napoleon at the height of his fame, the world's idol! and now criticised as cruel, egotistic, unscrupulous. But Mary, full of sorrows then,

neglected by the world, now Humanity's solitary boast, looked upon with almost adoring love.

Conclusion. Strive to win GOD's favor, and be indifferent to that of the world.

SERMON LXXI.

SAINT MARK'S DAY.

The End the Test of Life.

"*Unto every one of us is given grace, according to the measure of the gift of Christ.*"—Eph. iv. 7.

Introduction. S. Mark is the Saint of whose life might be said, "All's well that ends well." For unlike other Saints, whose festival our Church keeps, he has the sad distinction that he made a bad beginning of his work for CHRIST.

Point I. The principal divisions in S. Mark's life are:

i. His accompaniment of S. S. Paul and Barnabas in S. Paul's first missionary journey, when, having reached Pamphylia, he turned back (Acts xv. 38).

ii. His missionary journey with S. Barnabas (Acts xv. 39).

iii. His work with S. Peter, including the writing of the Gospel.

iv. His foundation of the Church in Alexandria, and his glorious martyrdom there.

Point II. Some lessons from S. Mark's life:

i. The faults of the Apostles and Saints are plainly told

us, S. Mark turned back from the work he had begun, discouraged probably by its difficulties, S. Peter denied his Master, S. Thomas doubted. We learn therefore that as S. Paul says (Acts xiv. 15), the Saints were men of like passions with us, glorious indeed in their works, but having their weaknesses and sins. If the Bible had only told us of their virtues, we might have thought of them as beings of a different nature to ourselves, but now we know they were like us in weakness, unlike us only in that they so used GOD'S grace that they conquered, where we, (through neglect to use that same grace which we have) are so often defeated.

ii. The great lesson of S. Mark's fall is, not to be disheartened by failures, not to let one bad fall discourage us, indeed not to let any number of falls cause us to despair. S. Mark began so badly that S. Paul lost confidence in him, yet we find him some twelve years later a fellow labourer with S. Paul (Philem. 24), and then fulfilling to S. Peter (as his son) the same part that S. Luke did to S. Paul (1 S. Pet. v. 13), and like him writing a Gospel. And he had the honour of founding a great Church, and crowning his work by the glorious death of martyrdom. Yes, many a one who falls back in the race at first may yet reach the goal.

iii. We are not to undervalue a good beginning, but we must not rest in it. Judas probably began as well as any of the Apos les, perhaps made even more sacrifices than some did to follow CHRIST; for with his sin of covetousness it must have needed no small heroism to give up all for CHRIST; but he did not persevere, he forgot that it is only he that endureth to the end who shall be saved (S. Matt. x. 22), he was the great contrast to S. Mark.

Conclusion. Pray daily for final perseverance, never let yourself be discouraged by falls, but never presume on past victories. The end is the test of life. Unless we die the death of the righteous, it will be of little use that we began to live his life.

SERMON LXXII.

SAINT PHILIP AND SAINT JAMES'S DAY.

Zeal Without Knowledge.

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip?"—S. John xiv. 9.

Introduction. S. Cyril, of Alexandria, records a tradition that S. Philip was the disciple to whom our LORD spoke the words in S. Matt. viii. 22, and S. Luke ix. 60. There are too few traces of him preserved in the Gospel for us to sketch his character at all fully, but with S. Thomas, he seems to have been slow in spiritual perception and growth. A lack of knowledge is suggested in our LORD's reproof in the text, and yet the circumstances of his own call, among the earliest of our LORD's disciples, together with his own earnest anxiety to bring his friend Nathaniel to CHRIST, seem to justify us in thinking him zealous in CHRIST's service and work.

Point I. His devotion to the cause of CHRIST:

i. He is the among the first called, differing from S. Andrew and S. John, who sought our LORD, and from S. Peter

and S. James, who were brought to Him, in that CHRIST seeks and finds him, and bids him follow. If he were, as S. Cyril supposes, the disciple of whom S Matthew speaks (viii. 21, 22), there was some hesitation, which, however, was overcome by our LORD's distinct command to follow.

ii. His zeal is at once shown by his seeking Nathaniel, and bringing him to CHRIST.

iii. He is also the means of bringing certain Greeks to our LORD (S. John xii. 21, 22).

Point II. His mistakes from lack of spiritual knowledge:

i. In the call of Nathaniel he makes two mistakes about our LORD, which raise serious difficulty in Nathaniel's mind. He calls Him "JESUS of *Nazareth*," and the "Son of Joseph." The prophecy had foretold that the Messiah should come from *Bethlehem*, and when Nathaniel points out the difficulty, and objects, "*Can any good thing come out of Nazareth?*" S. Philip wisely avoids any argument, but appeals to personal experience, "*Come and see.*"

ii. His answer to our LORD's question (spoken to try him), "*Whence shall we buy bread that these may eat?*" (S. John vi. 5), shows how little spiritual perception he had; for instead of anticipating a miraculous feeding, he gives a most matter of fact answer to the question.

iii. When the Greeks come to him (S. John xii. 21, 22), he does not seem to know what to do till he has consulted S. Andrew.

iv. And in the Gospel for to day we have our LORD's sad reproof, "*Have I been so long time with you, and yet hast thou not known Me, Philip?*"

Point III. Some lessons:

i. The importance of zeal, our LORD's hatred of lukewarmness (Rev. iii. 15, 16). We cannot be followers of CHRIST and not be zealous for other souls; we cannot know the blessed experience of CHRIST's call, and be content to say nothing of it to our friends. Is there any one like Nathaniel to whom you should bear the message of joy, my brother? And if you have friends, but from shame, or some other cause, never speak to them of CHRIST, is it not, perhaps, because you have not quite given yourself to Him?

ii. The dangers of zeal without knowledge. How much harm is often done, how many needless prejudices excited, by the theological ignorance of really zealous people.

Conclusion. Let us not slack in zeal for the souls of others, but let us add to our zeal, knowledge, that we may be able to help them in their way to CHRIST, not hinder them by our mistakes.

SERMON LXXIII.

SAINT BARNABAS THE APOSTLE.

The Power of Goodness.

"For he was a good man, and full of the Holy Ghost, and of faith."
—Acts xi. 24.

Introduction. While we know more of the life and work of S. Barnabas than we do of most of the Apostles, yet when we set about the task of painting his moral portrait,

there is only one feature that really stands out clearly. The trait which exhaustively describes him is given us in the words of my text, "He was a good man."

We do not know that he was especially eloquent; while the meaning of his name "Son of Exhortation" may imply this, we are expressly told that it was S. Paul who at Lystra impressed the people as the chief speaker (Acts xiv. 12). He was not always right in his judgment, *e. g.* (Acts xv. 37, 38) (Gal. ii. 13). It is not recorded anywhere that he possessed brilliant gifts, but we are impressed everywhere with the fact that "he was a good man." And in this he is peculiarly helpful as an example, because while we cannot expect to gain the peculiar gifts, intellectual or spiritual, of S. Paul or S. John, the special characteristic of S. Barnabas is within the reach of us all; we can, we must be *good* men.

Point I. What is Goodness? It is one of the fruits of the Holy Spirit, following that Gentleness, of which it seems to be at once the complement, and active manifestation, that beneficence, which is the outcome of benignity.

i. It is one of the attributes of GOD which we are to strive to emulate, to be good is to be Godlike.

ii. It was one of the virtues especially manifested by our LORD, "*Who went about doing good*" (Acts x. 38).

iii. There is something so attractive in goodness, that S. Paul says, "*For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die*" (Rom. v. 7).

Point II. How was it manifested in S. Barnabas?

i. By his generosity in giving his land for CHRIST'S work (Acts iv. 37).

ii. In becoming the sponsor of S. Paul, and introducing him to the Apostles (Acts ix. 26, 27).

iii. In befriending S. Mark, though his goodness, or rather good nature, led him into an error of judgment on this occasion (Acts xv. 37–39).

Point III. How can we cultivate Goodness?

i. We must *be* good. It is not possible really to manifest this fruit of the Spirit towards others, unless we are striving really to be good in our own lives.

ii. We must do good *unto all* (Gal. vi. 10), not merely to those who are attractive to us; goodness forbids favoritism.

iii. Goodness has its dangers, that our active manifestation of it may be lacking in discretion, that it may through good nature, bestow itself on unworthy objects.

SERMON LXXIV.

SAINT JOHN BAPTIST'S DAY.

The Lamb of God.

"*The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, Which taketh away the sin of the world.*"—S. John i. 29.

Introduction. The occasion: Our LORD had been baptized; S. John Baptist had seen the sign, the Holy Ghost descending, had heard the Voice. Now forty days had passed, and JESUS had just returned from His long fast and temptation, and probably bore upon His Face some

traces of the struggle. He had returned from that conflict with and conquest of the Evil One, which was the beginning of the battle which ended on Calvary, and, as S. John gazed on Him, he saw a mysterious look of solemn self-consecration, and uttered those marvellous words, the great revelation of our LORD, and of His Work, "Behold the Lamb of God!"

Point. I. The value of S. John Baptist's testimony was enhanced by his experience of men:

i. He knew man's needs. The crowds who flocked to hear his stirring exhortations to repentance poured into his sympathetic ear their confessions, and as he listened to these stories of sin and sorrow, he knew as few others could know, how deeply man needed a Saviour.

ii. He knew man's weakness. With his marvellous insight into the human heart he saw that no one merely human could help men; for he knew man's history, how everything had been tried, the efforts of priest, prophet, lawgiver; and all had been in vain! All mankind was tainted by the same touch of sin, and so was powerless to help itself.

iii He realized that man's Deliverer must be Divine, that no mere human sympathy, however great, could lift the load of sin, which rested, a hideous burden, on every child of man. What a lesson to those who, in our days, are setting forth only the human side of CHRIST'S life! His human sympathy and love, and forget that, if He was not Divine, He would have been as powerless to help as S. John himself.

Point II. The Title, the Lamb of GOD:

i. The Lamb. *The* Sacrifice to which all the mysterious laws of sacrifice had pointed, from which all gained their meaning and efficacy.

ii. Of GOD. What gave to that Sacrifice its immense value, its Almighty power? It was not *only* the obedience of a human life, it was *also* a Divine Offering. A perfect man, if by some mysterious means he had been born free from original sin, might, by GOD's help, have lived a life of such perfection that he might have merited his own salvation, but to save others! to save the world He must be Divine.

iii. Which taketh away the sin of the world. His Mission and work is here revealed; it was, as His Name JESUS implied, to save His people from their sins (S. Matt. i. 21).

Point III. But He was not only the Lamb of GOD, but the Good Shepherd also, Who, having given His life for the sheep, to take away their sins from them, goes before, and leads them away from their sins (S. John x. 4).

i. Has He taken away your sin! Has He by Sacramental grace washed you from your sin in His own Precious Blood?

ii. Are you following Him, and so leaving your sin behind? or are you staying behind with your sin, and not following Him? or, perhaps, trying to carry it with you and still to follow CHRIST?

iii. Those who heard the words of S. John followed JESUS and *abode* with Him (S. John i. 40). Do you hear His Voice? He says, "*Come unto Me, all ye that labour and are heavy laden, and I will give you rest*" (S. Matt. xi. 28).

SERMON LXXV.

SAINT PETER'S DAY.

The Law of Christ's Dealings.

"*Then cometh He to Simon Peter: and Peter saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, what I do thou knowest not now; but thou shalt know hereafter.*"—S. John xiii. 6, 7.

Introduction. Mysterious words! full of warning, full of promise! Of warning, lest we should allow our ignorance to hinder GOD'S purposes and work now; of promise, that all shall be made plain hereafter. And are not these words true of all GOD'S Providence? It is all so inexplicable, so paradoxical, so strange! Life seems such a hopeless tangle, all we can do is to obey, to work and wait, till that day when we shall see, how in all the interlacings of the labyrinth of our life, GOD'S Hand was indeed guiding us.

Point I. S. Peter's experience:

i. At his Call; the change of his name, the draught of fishes, the command to leave all and follow. Our LORD might have said, "*What I do thou knowest not now; but thou shalt know hereafter.*"

ii. At his Confession; a burst of the brightest light as he rises to the conviction of our LORD'S Divinity, but plunged immediately into the deepest gloom, as our LORD announces His Passion, and S. Peter says, "*Be it far from Thee*, LORD;

this shall not be unto Thee. But He turned, and said unto Peter, Get thee behind Me, Satan; thou art an offence unto Me: for thou savourest not the things that be of GOD, *but those that be of men*" (S. Matt. xvi. 22, 23). The text again, "*What I do thou knowest not now, etc.*"

iii. At the Transfiguration; the words of S. Peter, "*Master it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias: not knowing what he said*" (S. Luke ix. 33). The blaze of glory had so blinded him that he knew not what he said. The text again:

iv. When our LORD washed his feet (S. John xiii. 6, 7).

v. In the high priest's house (S. Mark xiv. 54–72).

vi. In the final charge, and prophecy of his death (S. John xxi. 15–23). This text indeed seems to have summed up all the great crises of S. Peter's life.

Point II. The text as it applies to us:

i. The moulding of character in childhood; how strangely upon the plastic nature are traced the lines, which are indelible! how marvellously are brought to bear the forces, which transform the undeveloped child into the man! We can in after years often look back and see how GOD's Providence has made us what we are; but at the time, the text was true —"*What I do thou knowest not now, etc.*"

ii. The influences of friendship; a chance meeting ripening into a friendship, which has changed our whole after life, and how little we foresaw it at the time! The text again.

iii. The power of Sacraments; GOD's grace interwoven into the very fabric of our lives, its marvellous transforming power! We can believe, but how little can we realize it!

In every Sacrament our LORD seems to say, "*What I do thou knowest not now, etc.*"

iv. The Vocation of life; how perhaps it arose out of some apparently trifling incident, some chance influence, which first led us in the direction, in which afterwards all our energies were bent, in which we found the work of life. The text again.

v. The moment of death; so mysterious in its laws! coming sometimes when our work seems but just begun! we shall soon see why; for, "*What I do thou knowest not now; but thou shalt know hereafter.*"

SERMON LXXVI.

SAINT JAMES THE APOSTLE.

The Aristocracy of the Saints.

"*Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.*"—S. Matt. xx. 26–28.

Introduction. The request, which the mother of Zebedee's children made of CHRIST for her two sons, was natural to a mother's heart, but showed an absolute inability to grasp the condition of that spiritual kingdom, in which, with a mother's pride, she was so anxious that her sons should have the chief places. As an exiled king might promise to the friends who were faithful to him in the days of adversity, that he would reward their fidelity in the time

of his misfortunes by the highest places in his court, if he should regain his kingdom; so this mother thought of the kingdom of CHRIST, and who were more faithful, more earnest in CHRIST'S cause than her sons?

Point I. Our LORD in His answer indicates on what the aristocracy in His kingdom depends, viz., on likeness to Him. They will be nearest to Him there who made themselves most like Him here.

i. "*Are ye able to drink of the Cup that I shall drink of?*" (v. 22). Here there is an allusion to the struggle in Gethsemane, to His Agony.

ii. "*And to be baptized with the Baptism that I am baptized with?*" Here we have the Baptism of martyrdom, the death of the Cross.

iii. "*They say unto Him, We are able. And He saith unto them, Ye shall drink indeed of My Cup, and be baptized with the Baptism that I am baptized with.*" And they were; for S. James was the first of the Apostolic College to undergo the baptism of blood, the first Martyr Apostle; and S. John, in his long life, drank the cup of the Agony of waiting, a martyr in will, though not in deed.

Point II. But the heroism of great deeds is not enough; there must be the spirit of CHRIST as their motive power; and our LORD had rebuked these Apostles, saying, "*Ye know not what manner of spirit ye are of*" (S. Luke ix. 55). The spirit of a noble nature may lead men to martyrdom, but the Christlike spirit will lead them to that charity which spends itself on the humblest works of Christian service. So, "*Whosoever will be chief among you, let him be your servant.*

i. There is the greatness of humility; of the poor in spirit, in whom there is nothing of self left, therefore no desire to be great, nothing but the spirit of CHRIST, which loves all, and pours itself out for all.

ii. There is the greatness of utility; not the desire to have dominion over others, but to work for them, to be useful to them, to be their servant for CHRIST'S sake.

iii. Both these classes are following their Master's example, making themselves childlike, and on this depends the Aristocracy of heaven.

Conclusion. Of the two brothers, S. James sealed his witness by martyrdom, S. John by his writings indeed ministered to the Church of all ages. So they fulfilled this law.

SERMON LXXVII.

SAINT BARTHOLOMEW THE APOSTLE.

The Virtue of Sincerity.

"*Behold an Israelite indeed, in whom is no guile.*"—S. John i. 48.

Introduction. The Nathaniel of S. John's Gospel is S. Bartholomew of the Synoptics; and the key to our LORD'S words is to be found in the contrast between Nathaniel and Jacob, which is implied, not only in the words of the text, but in the allusion to Jacob's vision in the last verse of the chapter. Jacob at Jabbok, wrestling with the angel, had won the Title Israel, *a prince with* GOD (Gen. xxxii. 24–29). His character was typically Jewish,

marvellous patience, steady perseverance in work, great strength, prevailing with men through patience, with GOD through prayer, but marred by duplicity! Nathanael possessed just those virtues, but was free from the vice, "*an Israelite in whom is no guile.*" "*Blessed is the man unto whom the* LORD *imputeth no sin: and in whose spirit is no guile*" (Ps. xxxii. 2). Nathanael had this blessing.

Point I. The importance of sincerity in religion:

i. It is an immense help to spiritual growth, without it all other virtues become warped and dwarfed.

ii. Our LORD said expressly, "*Woe unto you . . . . hypocrites*" (S. Luke xi. 44). Duplicity or hypocrisy must be always hateful to Him Who is the Truth.

iii. "*If therefore thine eye be single, thy whole body shall be full of light*" (S. Matt. vi. 22). Light to see GOD's truth, light to know His Will; for insincerity clouds the windows of the soul, and gives us an imperfect and untrue vision of everything.

Point II. The hindrances to sincerity:

i. Our own deceitful hearts, pride, vanity, self love, how they blind us!

ii. The deceitful world, whose special characteristic is to be false and unreal.

iii. The devil, who is the father of lies, and who ever strives to deceive us about GOD, and about ourselves.

Point III. How can we cultivate this virtue?

i. Realize that the Eye of GOD is always on you, "*When thou wast under the fig tree, I saw thee*" (S. John i. 49). Cultivate a sense of GOD's presence, read Psalm cxxxix.

ii. Meditate on the four last things, Death, Judgment,

Hell, and Heaven; consider their intense reality. At the Day of Judgment you will be seen by all as you are, to-day you are seen thus by God and His Angels.

iii. Make your self-examinations and Confessions very thoroughly and fully.

SERMON LXXVIII.

SAINT MATTHEW THE APOSTLE.

The Humility of Penitence.

"*And as Jesus passed forth from thence, He saw a man named Matthew, sitting at the receipt of custom: and He saith unto him, follow Me.*"—S. Matt. ix. 9.

Introduction. S. Matthew differs from the other Galilæan Apostles in that, while their life and occupation before Christ called them was healthful and honest, his was the very reverse. He was a Publican, one who, doing violence alike to the instincts of religion and patriotism, followed a calling which not only made him the tool of their foreign masters, and the oppressor of his countrymen, but which depended for its gain chiefly on flagrant over-exactions; so that the term Publican was a synonym for a dishonest man, and its possessor was classed with open sinners—"publicans and sinners." S. Matthew, therefore, like Zacchæus, was in a special sense a penitent, and we learn from his example that the penitent can reach the highest places in God's Kingdom. Indeed, penitents have ever been the recipients

of special marks of our LORD's favor, *e. g.* S. Mary Magdalene (to whom first our LORD appeared after His Resurrection), S. Paul, S. Augustine, and here S. Matthew, called to be an Apostle and Evangelist.

Point I. S. Matthew's humility; like all other great penitents, he seems to have no desire himself to forget, or that others should not know, what he was. While S. Mark and S. Luke speak of him simply as Matthew, or by the honorable name of Levi, and say nothing of his profession, he calls himself Matthew the Publican (S. Matt. x. 3). So we find S. Paul speaking of himself as the chief of sinners, and often referring to that life before his conversion, which must have been so painful to recall. And this is a lesson to us—being what we are now by the grace of GOD, we need not fear to recall what we were, and the remembrance of our sins ought to be the fuel of our love.

Point II. The humility of penitence is a continual source of strength. If we go and sit down in the lowest room, He that bade us will say, "*Friend, go up higher*" (S. Luke xiv. 10). Penitence is the rock upon which the house of every spiritual life must be founded; if it be built on the sands of self-love or pride, how great will be its fall! (S. Matt. vii. 24–28). The humility of penitence, if it be continually preserved, will prove a safeguard against future falls.

Point III. The humility of penitence is a constant source of cheerfulness. The soul that is humble cannot fall far; for, as the blades of grass bow themselves to the very ground, while the storm sweeps over them, but rise again uninjured when it has passed, while the oak, strong in its

pride and resisting the storms, lies uprooted and ruined; so the humble are always cheerful under temptation, and as a spiritual writer, F. W. Faber, says, cheerfulness is the best weapon in temptation; for the arrows of evil glance off the light heart, and no one has so light a heart as the humble penitent, whose sins have been forgiven.

Point IV. The humility of penitence is a great help to final perseverance; for it leads us to distrust ourselves, and to trust GOD for help; and if we preserve this spirit we must persevere.

SERMON LXXIX.

SAINT MICHAEL AND ALL ANGELS.

The Pattern of Order.

"*O, Everlasting God, Who hast ordained and constituted the services of Angels and men in a wonderful order.*"—Collect for S. Michael and All Angels.

Introduction. Among the many lessons taught us by the Holy Angels, none, perhaps, is more obvious than that lesson of Order, which we learn as we contemplate the Angelic ranks.

Point I. Order is Heaven's first law; so says the Proverb, and while, perhaps, it would be too much to say that Order is the cause of happiness in Heaven, the converse is true, that without it, the happiness of Heaven would be impossible! The Greeks and Romans, observing the

marvellous order and harmony of creation, called God Θεός (from *Τίθημι*), the Arranger; and so all moral disorder is Sin.

Point II. The happiness and usefulness of life depend largely on its being a life of Order:

i. The negative use of order:

(*a*) The avoidance of friction, and hence of irritability; how much unhappiness is bound up in that word!

(*b*) The avoidance of waste in time and energy; how much is wasted in a disorderly, undisciplined life! how much work left undone or spoiled!

(*c*) The avoidance of much temptation, which arises from want of order in our life and work.

ii. The positive uses of Order:

(*a*) It is an immense power making for goodness.

(*b*) It is of inestimable value in forming habits:

1. Of mind, accuracy in thought, on which depends the practical utility of great learning.

2. Of body, tidiness and neatness.

3. Of soul, punctuality, the great safeguard against sloth, a rule of life.

Conclusion. Let us take the Holy Angels as our pattern to-day, and strive after their example to make our lives more orderly.

SERMON LXXX.

SAINT LUKE THE EVANGELIST.

The Companion of the Saints.

"*Only Luke is with me.*"—II Tim. iv. 11.

Introduction. S. Luke stands before us chiefly as the faithful friend and minister of S. Paul, and to his writings we owe no small part of our knowledge of the great Apostle, his work and teachings. In the Acts he gives us a sketch of his master's life up to the end of his first imprisonment at Rome; in his Gospel we have that aspect of the message of Salvation, that view of the life and work of our LORD, which S. Paul had received by special revelation, and which he preached with such marvellous power to the Gentile Churches. A change of pronoun, from the third to the first person, is the only mark of S. Luke's presence in some of the most stirring scenes, in the Acts, but S. Paul in his Epistles speaks of him as the beloved physician, as his fellow-labourer; and from what we know of the trials and sufferings of S. Paul, we can well understand how valuable his tender aid and loving skill must have been; and in the Epistle for to day, written during his last imprisonment at Rome, S. Paul, awaiting his death, looks back on the companions of his work, and pathetically tells us, of one who had forsaken him, of others who had been called away by the claims of work, and that only one, S. Luke, was still

with him. Yes, he was indeed the Companion of the Saints.

Point I. The Advantages of this Companionship:

i. The example of a great Saint like S. Paul, the atmosphere of such a life ought to have been immensely helpful to S. Luke.

ii. The daily intercourse with such a mind, the teachings to which he listened, the clear and deep grasp of truth which S. Paul had, must have strengthened S. Luke in his knowledge of CHRIST.

iii. The ministrations, which he was privileged to give to his master, brought him into an intimate relation with him, which alone must have been full of blessing.

Point II. The Responsibilities of this Companship:

i. To follow such an example; how great a condemnation to us, it will be, that we have been privileged to see good examples, and yet have not been influenced by them! the husband with a christian wife! the child with a holy mother! the young man with a noble friend!

ii. To live by the teaching; if it be our good fortune to be brought into contact with those priests of the Church, who have special gifts for teaching its doctrines and laws, we must recognize the added responsibility of living up to our greater light.

iii. To give a loving and cheerful service; realizing the privilege of ministering to the Saints.

Point III. The Dangers of this Companionship:

i. Familiarity with holy things, the loss of the spirit of reverence for those whom we see daily; for no man is a prophet in his own country (S. Luke iv. 24).

ii. The habit of dissociating ourselves from the life of one who seems immeasurably above us, till we come to feel that we are not expected to rise up to any real fellowship with him.

iii. The neglect of many opportunities just because they offer themselves so very frequently.

SERMON LXXXI.

SAINT SIMON AND SAINT JUDE, APOSTLES.

Christian Friendship.

"Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. vi. 2.

Introduction. The commemoration together twice in the Christian year of two saints on one day, S. Philip and S. James, and S. Simon and S. Jude, reminds us of the privileges and responsibilities of Christian friendship, that we are rarely called to tread our path, to fight our battle, to do our work alone; but that GOD generally gives us a friend; so we find the Apostles and the seventy sent out to their work two and two.

Point I. The power of Christian friendship:

i. Sympathy: its immense help in enabling us to meet difficulties, bear the trials, and do the work of Christian life; by it we indeed bear one another's burdens, and fulfil the law of CHRIST, the law of Christian friendship.

ii. Counsel: the advice of a wise friend, how valuable it is when we are in perplexity! how useful to have another's unprejudiced judgment!

iii. Love: its stimulating power; think of what S. Paul must have been to his friends, the strength of the love of a Christian friendship.

Point II. The beauty of Christian friendship:

i. Its unselfishness: each striving to help the other, each making sacrifices for the other.

ii. The common pursuit of noble aims, the common interest of Christian life.

iii. The exchange of helpful thoughts on great subjects, the intercourse of minds enlightened by the knowledge of CHRIST.

Point III. The responsibility of Christian friendship. Like all blessings it has its dangers, it can be misused:

i. By weakly yielding to please a friend, when we feel that he is wrong, instead of using the privilege of friendship to try to put him right.

ii. By flattering a friend's weakness instead of pointing out and helping him to eradicate his faults.

iii. That absorption in one another which becomes a hindrance to the real work of life.

SERMON LXXXII.

ALL SAINTS' DAY.

The Saints the Fruit of the Cross.

'*I said, I will go up to the palm tree, I will take hold of the boughs thereof.*"—Cant. vii. 8.

Introduction. This text is like a cloud with a silver lining; for while it refers first to Good Friday, when our LORD went up to the Palm tree of the Holy Cross, it tells also of those boughs which He climbed the Cross to win; and what were they but the Saints, the branches of the true Vine, the souls He died to save; for All Saints' Day is the the fruit of Good Friday!

Point I. "*Who for the joy that was set before Him endured the Cross*" (Heb. xii. 2).

And what was this joy but the joy of beholding from the watch-tower of the Cross the great multitude whom no man could number, the glorious army of the Saints. And as He grasps with His poor pierced hands those souls who give themselves to Him, He knows that no power can pluck them out of His Hands, that nothing can ever separate them from Him except their own wilful choice of sin.

Point II. But these words refer not only to the King of Saints, but to each of His followers, to each of those whom we commemorate to-day; for they had their Cross to climb, their Palm bough to win; for the victors, described

in Rev. vii. 9, are not only clothed in white robes, but they have Palms in their hands. And so to-day tells us of every victory won by GOD'S people, carries us in thought all over the great battle-field of the world, wherever a saint has lived, wherever a saint has died, wherever the Cross has been climbed, and the Palm gained. We are called to be saints. Are we climbing the Palm tree, striving to get our Palm?

Point III. The result of their life on earth will be manifested in heaven; the Palm which cost such labour will wave forever in the heavenly kingdom. All the saints in their places in heaven! the fruit of the Tree of Life, the Palm Tree of the Cross!

Conclusion. Let us for the joy set before us endure the Cross in this life, let us say, "*I will go up to the Palm Tree, I will take hold of the boughs thereof.*"

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